SERMON

Preached before
The Honourable House
0 F
COMMONS

At their late solemn Fast, Wednesday
March 27. 1644.

BY

GEORGE GILLESPIE Minister at Edinburgh.

Published by Order of the House.

PSAL. 102. 6.
When the Lord shall build up Zion be shall appeare in his glory.

LONDON,

Printed for Robert Bostock, dwelling at the Kings head



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MVSEVM BRITAN NICVM

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at Edinburgh.

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When the Lord Shall build up Zion be shall appeare in his

Defined for Robert Doffeet, dwelling at the Kings head in Poult Church-yard, 1800 1644.

TO THE READER.



wine providence bath made it my Lot, and a Calling hath induced me (who am leffethen the least of all the servants of (h. sst) to appeare amorgothers in this Cloud of publike Witness. The scope of the Sermon is, to endevour the removall of the obstructions both of Humiliation and Reformation; two things which ought to lye very much

in our thoughts at this time: Concerning both I shall preface but little. Reformation bath many unfriends fome upon the right hand, and some upon the left: While others cry up that detestable indirerencie or neutrality abjured in our folemne Covenant, a Att. 5.38. 20. in (o much that a Gamaliel and b Gallio, men who regarded b Act. 18.14.15 alike the Jewish and the Christian Religion, care highly com- 1617. mended, as examples for all Christians, and as men walking c Liberty of by the rules not onely of Policy, but of Reason and Religion. Now Conscience, let all those that are either agan ft us, or not with us, doe what Pag. 34.35. they can, the right hand of the most High, shall perfect the glorious begun Reformation: Can all the world keep downe the Sunne of Righteouinesse from rifing or being rifen? canthey fread a vaile over it? And though they digge deep to hide their counsels; is not this a time of Gods over-reaching and befoolling all plotting wits? they have conceived iniquity, and they shall b ing fortb vanny: d they have lowne the wind, and they shall reap the whirlewind : Wherefore wee & will wait upon the Lord that c 1/a.8 17. hides his face from the house of Iacob, and will look for him: And f though he flay us, yet will we trust in him. g The Lord f 103 13.15. bath commanded to proclaime, and to fay to the daughter of Zi- 8 1/a.63.11. on, Behold thy falvation commeth: h Rejoyce with Jerufalen h 1/a. 66.10 all yee that mourn for her; For ibehold now is the accepted i a Cor. 6. 3. time; behold now is the day of salvation: But I have more to say: Mourn, O mourne with Ierusalem all yee that rejoyce for her; k This day is a day of trouble, and of rebuke, and of blasphemy; & 1/2.37-3. for the children are come so the birth, and there is not firength to bring forth : It is an interwoven time, warped with



mercies, and woofted with judgements; Say not thou in thine

heart the dayes of my mourning are at an end : Oh wee are to this day an unhumbled and an unprepared people; and there are among us, both many curfed Achans, and many fleeping Jonahs, but few wrestling Jacobs , leven the wife Virgins are stumbring 1 Matth.25.5. with the foolish: Surely unlesse wee bee timely awaked, and m Lev. 26.18, more deeply humbled, m God will punish us yet seven times more for our sinnes : and if he have chastised us with whips , he will chastise us with Scorpions : and he will yet give a further charge to the Sword, n to avenge the quarrell of his Covenant. In n Lev. 26.25. such a case I cannot say according to the now Oxford Divinity, That Preces & Lachryma, Prayers and Teares, must be our only one shelter and fortresse, and that wee must cast away defensive armes as unlawfull in any case what soever, against the supreame Magistrate; (that is, by interpretation, they would have us doe no more then Pray, to the end them selves may do no lessethen Prey:) Wherein they are contradicted not only by Pareus, and by others that are eager for a Presbytery, (as a Prelate of chiefe note hath Intely taken, I should say mistaken, his marke) but even by P those ford March 3. that are eager Royalists: (Pardon me that I give them not their right name; I am sure when all is well reckoned we are better jave belli ac pafriends to royall authority then themselves.) Yet herein I doe 6's lib.I . cap.4. agree with them, that Prayers and Tears will prove our frongest fell.7. Hzc auweapons, and the onely tela divina, the weapons that fight for us tem lex de qua agimus (denon from above. 9 O then fear the Lord ye his Saints; O. firre up refisendo supre- your selves to lay hold on him; Keep no silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth. O that we could all 'make Wells in our dry and defertvidetur à voluntate colum like hearts, that we may " draw out water, even buckets full, to qui se primum quench the wrath of a sin-revenging God, the fire which still burneth against the Lords inheritance. God grant that this Sermon be in societatem

ciant, à quibus distillas the dew of heaven upon thy soule. impera ites manat. Hi vero frinterrogarea. ur an velintomnibus hoc onus imponere, ut mori præoptent, quam ullo cafu vi n superiorum armis arcere, nescio an velle le fintreiponsuri. Ibid fell. 13. Si Rex partem habeat fummi imperii, partem alteram populus aut fenatus, regi in partem non fuam involanti, vis justa opponi poterit I might adde the testimonies of Milfon, Barel ius, and thers. q Pfal,34.9. r Ha.64.7. f 1/a.62.6,7. 1 Pfal.84.6. u I Sam.

civilem confo- not as water ipilt on the ground, hut may *drop as the raine, and

7.6. x Dente31.1.

21,24,28.

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Sermat Ox-

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SERMON,

Before the Honourable House of $COMMO\mathcal{N}S$:

At the late solemne Fast, March 27. 1644.

And if they be ashamed of all that they have done, shew them the forme of the House, and the fashion thereof, and the goings out thereof, and the commings in thereof, and all the formes thereof, and all the Ordinances thereof, and all the formes thereof, and all the lawes thereof: and write it in their sight, that they may keep the whole forme thereof, and all the Ordinances thereof, and doe them.

T is not long since I did, upon another day of Englands humiliation, lay open Englands disease from that disease.

Text, 2 Chron, 20.33. Howbeit the High Places were not taken away, for as yet the people had not prepared their hearts unto the God of their Fathers.

Though (a) the Sunne of Righteousnesse be risen, with healing in a Mal.4.1, his wings, yet the land is not healed, no not of its worst disease,

3 which



f

b 2 Chro 1.33.

17.

which is corruption in Religion, and the iniquity of your holy things. I did then shew the symptomes, and the cause of this evil The symptomes, are your high Places, not yet taken adifeale. way, many of your old superstitious ceremonies to this day remaining, which though not so evill as the High-places of Idolatry, in which Idolls were worshipped, yet are parallel to the High. places of Will-worship, of which we reade, that the people (thinking it too hard to be tied to goe up to ferufalem with every facrifice) did (b) facrifice fill in the High places, yet unto the Lord their God only : pleading for their fo doing, antiquity, custome, and other defences of that kinde, which have been alledged for your Ceremonies, But albeit these be foule spots in the Churches face, which offend the eyes of her glorious Bridegroome, Jesus Christ, yet that which doth lesse appeare, is more dangerous, and that is the rause of all this evill, in the very bowells and heart of the Church; the people of the land, great and small, have not as yet prepared their hearts unto the Lord their God : mercy is prepared for the land, but the land is not prepared for mercy; I shall fay no more of the difeafe at this instant,

A remedy for c Levit. 26.41.

But I have now chosen a Text, which holds forth a remedy for this malady, a cure for this case. That is, that if we will (c) humble our uncircumcifed hearts, and accept of the punishment of our iniquity; If i Ezch 36.32. we be (d) Ashamed and confounded before the Lord this day for cur evill wayes, if we judge our felves as guilty, and put our mouth in the dust, and cloath our selves with shame, as with a garment; If wee repent and abhorre our felves in dust and affies, then the Lord will not abhorre us, but take pleasure in us, to dwell among us, to reveale himself unto us, to fet before us the right patterne of his owne House, that (e) the Tabernacle of God may be with men, and pure Ordinances, where before they were defiled and mixed; (f) He will cut off the names of the Idolls out of the land, and cause the false Prophet, and the unclean spirit to passe out of the land, and (g) the glory of the Lord shall dwell in the land, But withall we mutt take heed, (h) that we turn not againe to folly, that our hearts ftart not afide, (i) like a deceitfull bome, that we (k) Keep the wayes of the Lord, and doe not wickedly depart from our God. Thus you have briefly, the occasion, and the fum of what I am to deliver from this Text, The .

Reve : 11.3.

f Zech. 13.2.

g Pfal.85.9.

b Pfa'.85.8.

i I fal. 78.57.

k I fal. 18.21.

The particulars whereof, I shall not touch, till I have in the first place resolved a difficult, yet profitable question.

You may aske, what House, or what Temple doth the Pro- Another Temphet here speak of : and how can is be made to appeare that this ple meant in

Scripture is applicable to this time?

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that of Jerusa-I answere, (1) some have taken great paines to demonstrate, lem. that this Temple, which the Prophet faw in this vision, was no 1 7. Bayiffa other then the Temple of Solomon, and that the accomplishment Villa" pandus of this vision of the Temple, City, and division of the Land, was explain Exch. the building of the Temple and City againe, after the captivity, tom 2.part. 2. and the restoring of the Leviticall worthip, and femile Republike, 12. & 12. which came to passe in the dayes of Nehemiah and Zorobabel. Corn.a lapite in This fense is also most obvious to every one that readeth this Pro- Ezeh. 40. phecie. But there are very strong reasons against it, which make other Learned Expositers not to embrace it.

For I. The Temple of Solomon was 120, cubits high. The Proved by 8. Temple built by Zorobabel, was but 60, cubits high. Erra 6.3.

2. The Temple of Zorobabel (m) was built in the fame place m Egrs 2.1.8 where the Temple of Solomon was, that is in ferusalem, upon & 6.3.5.7. mount Moriah. But this Temple of Ezekiel was without the City, and (n) a great way diffant from it. Chap 48, verfe 10, compared with verse 15. The whole portion of the Levices, and a himself reckopart of the portion of the Priests, was betwirt the Temple and neth the City the City.

3. Mofes his greatest Altar, the Altar of Burnt-offerings, was distant from not half to big as Ezekiells Altar: (0) compare Ezek 43.16. with Temple. Exod 27.1. So is Mojes Altar of Incenfe, much leffe then Ezeki- Middoth, csp. 3. ells Alcar of Incenie, Exed. 30.2. compared with Ezek 41.22.

4. There are many new ceremoniall Lawes, (different from the Mosaical delivered in the following part of this vision, Chap. 45. and 46. as (p) Interpreters have particularly observed upon ? Polarus & thele places.

5. The Temple and City were not of that greatnesse, which is described in this Vision; for the measuring Reed containing fixe cubits of the Sanctuary (not common cubits) Chap. 40 5, which amount to more then 10, foot; the utter wall of the Temple being 2000. Reeds in compasse, Chap 42. 20. was by estimation B 2 foure

to be 27. miles

o See alfo Codos



q Lin4.cap 67.

r Lib. 13. 11 Ezek.

| Hom. 13. In

The Church of

t Compare E-

Revel .. 21. 3

Revel 21.10.

1. & 21.15.

EZeg. 43. 2.

with Revel. 14.

9 with Revel.

17.16,17. &

21.24. EZeg.

E7 4. 47. 12. with Rev. 22 2.

E7º4.48. 1. to

7.4. to v. 9.

33, 34. With

4 with Revel.

1. 11, & 4. 1.

v.8. with Revel

38.2. & 39.1.

Christ intended.

Ezek.

foure miles, and the Citie, chap. 48. 16. 35. fix and thirty miles

in compasse.

6. The vision of the holy waters, chap. 47. illuing from the Temple, and after the space of 4000, reeds, growing to a river which could not be passed over, and healing the waters and the fishes, cannot be literally understood of the Temple at Jern-Calem.

7. The Land is divided among the twelve Tribes, chap. 48. and that in a way and order different from the division made by Tofbua, which cannot be understood of the restitution after the

captivitie, because the twelve Tribes did not return.

8. This New Temple hath with it a New Covenant, and that an everlasting one, Ezek. 37.26,27. But at the return of the people from Babylon there was no new Covenant, faith (q) Irenaus, onely the same that was before continued till Christs comming.

3ck 37.27. With Wherefore we must needs hold with (r) Hierome, (f) Gregory, Ezek 40.2. with and other latter Interpreters, that this vision of Ezekiel is to bee expounded of the spiritual Temple, and Church of Christ, made Ezek. 40.3,4,5. up of Jewes and Gentiles; and that not by way of allegories with Revel. 11. only (which is the fense of those whose opinion I have now confuted) but according to the proper and direct intendment of the vision, which in many materiall points cannot agree to Zoroba-2. Ezez. 45. 8, bels Temple.

I am herein very much frengthned while I observe (1) many parallel passages betwixt the vision of Ezekiel and the Revelation of John; and while I remember withall that the Prophets doe in with Read, 20.8 many places fore-tell the institution of the Ordinances, Government and Worship of the New Testament, under the termes of Temple, Priests, Sacrifices, &c. and do fet forth the deliverance and stab lity of the Church of Christ, under the notions of Canaan; of bringing back the captivity, &c. God speaking to his Ezck 48 31,32 people at that time, so as they might best understand him.

Now if you aske, how the feverall particulars in the vision may R vel. 21.12,13. be particularly expounded, and applyed to the Church of Christ? I answer, the Word of God; the River that makes glad the Civie of God, though it have many easie and knowne Foords, where

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any of Christs Lambs may passe thorow, yet in this Vision and other places of this kind, it is a great dep, where the greatest Elephant (as he faid) may fwim. I shall not say with the Jewes, that one should not read the last nine Chapters of Ezekiel, before he be thirty yeers old: Surely a man may be twice thirty yeers old, and a good Divine too, and yet not able to understand this Vifion. Some tell us, that no man can understand it without skill in Geometry, which cannot be denyed : but there is greater need of Ecclefiometry, if I may to speak, to measure the Church in her length or continuance through many generations; in her breadth or spreading through many Nations; her depth of humiliation, forrowes, and fufferings : her height of faith, hope, joy, and comfort, and to measure each part according to this pattern here fet before us.

Wherein, for my part, I must professe (as Socrates in another case) Scia qued nescio. I know that there is a great mystery here which I cannot reach. Only I shall let forth unto you that little light which the father of lights hath given me.

I conceive that the Holy Ghost in this Vision hath pointed at foure severall simes and conditions of the Church; that wee holden forth in may take with us the full meaning, without addition or dimi- the Vision. nution.

Observing this rule, that what agreeth not to the Type, must all Temple as a be meant of the thing typified; and what is not fulfilled at one Type. time, must be fulfilled of the Church at another time.

First of all, it cannot be denyed, that he points in some fort mintariis Const. at the restitution of the Temple, worship of God, and City of l'Empereur. A-Jeru'alem, after the captivitie, as a type of the Church of Christ : riss Montanus in for though many things in the vision do not agree to that time, as hath been proved yet some things doe agree : this as it is least intended in the Vision, fo it is not fit for me at this time to infilt Ezek Tom. 2. upon it. But he that would understand the forme of the Temple far. 2. & Tom. of Jerusalem, the severall parts, and excellent structure thereof, 3. To, tatus in 1. will find enough (b) written of that subject.

Secondly, this and other prophecies of building againe the diohit. Indance. Temple, may well be applied to the building of the Christian Ribera de Tem-Church by the Master builders the Apostles, and by other Mini- plo lib. 1. and fters others. B 3

Foure things

1. The materi-

v Codex Mildoth cum Comhis Libarus. 7. Baptifta Villaltandus explan. Reg. 6. Lud. Ca-



of the Gentiles

fters of the Gospel fince their dayes : Let us heare but two wit-2. The Church nelles of the Apostles themselves applying those prophecies to the calling of the Gentiles; the one is Paul 2 Cor. 6. 16. For ye are the Temple of the living God, as God hath faid, I will dwell in them and walk in them, and I will be their God, and they shall be my people. The other is fames, who applyeth to the converted Gentiles that prophecie of Amos, After this I will return and will build again the Tabernacle of David, which is fallen down; and I mill build again the ruines thereof, and I will fet it up, Act. 15.16.

3. A more glorious Church in the latter dayes.

But there is a third thing aimed at in this prophelie, and that more principally then any of the other two, which is the repairing of the breaches and ruines of the Christian Church, and the building up of Zion in her glory, about the time of the destruction of Antichrift, and the conversion of the Jewes; and this happinesse hath the Lord referved to the last times, to build a more excellent and glorious Temple then former generations have seen. I meane not of the building of the material Temple at Ferufalem, which the Jewes doe fancie and look for But I speak of the Church and people of God; and that I may not feeme to expound an Proved by five obscure Prophesie too conjecturally, which many in these dayes doe, I have these Evidences following, for what I

reasons.

1. If Paul and James, in those places which I last cited, doe apply the propheties of building a new Temple to the first fruits of the Gentiles, and to their first conversion, then they are much more to be applyed to the fulnesse of the Gentiles, and most of all to the fulneffe both of Jewes and Gentiles, which we wait for, Now if the fall of them (x) (faith the Apostle, speaking of the Tewes) be the riches of the World and the diminishing of shem the (y) Ib. verf. 15. riches of the Gentiles, how much more their fulneffe ? And (y) again, If the casting away of them be the reconciling of the world; what shall the receiving of them be, but life from the dead ? Plainly infinuating a greater encreale of the Church, and a larger spread of the Golpel, at the conversion of the Jewes, and so a fairer Temple, year another world in a manner to be looked for.

2. The Lord himfelfe in this same chapter, verf. 7. speaking of the Temple here prophesied of, faith, The place of my Throne,

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and the place of the foles of my feet, where I will dwell in the midfle of the children of Israel for ever, and my holy name shall the house of Israel no more desile, neither they nor their Kings, &c. Which as it cannot be understood of the Jewes after the Captivity, who did againe forsake the Lord, and were forsaken of him, as Hierome noteth upon the place; so it can as ill be said, to bee already suffilled upon the Christian Church, but rather that such a Church is yet to be expected in which the Lord shall take up his dwelling for ever, and shall not be provoked by their desilements and whoredomes, againe to take away his Kingdom, and to remove the Candlestick.

3. This last Temple is also prophesied of by (2) If a. 2.2. And it ? Is 2.2. shall come to passe in the last dayes, that the mountaine of the Lords house shall be established in the top of the mountaines (even as here Ezekiel did see this Temple upon a very high mountaine, thap 40. 2.) and shall be exalted above the hils, and all Nations shall flow unto st, &c.(a) And they shal bent their swords into Plough shares, and their a 10. v. 4. speares into pruning hooks: nation shall not lift up sword against nation, neither shall they learn War any more. Here is the building of fuch a Temple as shall bring peaceable and quiet times to the Church, of which that Evangelicall Prophet speaketh in (b) other b Is. 11 9. & places alfo. And if we shall read that which followeth, Ifa. 2. 5. 60. 17,18. as the Chaldee Paraphrase doth. And the men of the bonse of facob c Polanus in Eshall say, Come yee, &c. then the building of the Temple there 30th: 45. Der.spoken of, shall appeare to be joyned with the Jewes conversion; formatione Sta-But how loever, it is iouned with a great peace and calme, such as tus civilis agitur, v. 8,9,10.

yet the Church hath not seen.

4. We find in this vision, that (e) when Ezekiels Temple shall clock, client be built, Princes shall no more oppresse the people of God, nor principes at madefile the name of God, chap. 45.8. and 43.7. which are in like gistratus politication manner soyned, Psal. 102. 15, 16. The heathen shall fear thename and obedientism of the Lord and all the Kings of the earth thy glory, when the Lord shall fide inchritum, build up Zion, he shall appeare in his glorie, verse 22 when the peo are saltern corple are gathered together, and the Kingdomes (understand here also condos et it officies acknowledged to be a Prophesie of the Kingdome of Christ, many populum though under the type of bringing back the Capivity of the Lei.

ewes



d Pfal. 2. 2.

Tewes, and of the building again of Zion at that time. The like Prophesie of Christ, wee have Pfat. 72. 11. All Kings shall fall down before him, all nations shall serve him. But I aske, have not the Kings of the earth hitherto for the most part, (d) fet themselves against the Lord, and against his Christ? And how then shall all those Prophesies hold true, except they be co-incident with Revel. 17. 16, 17. And that time is yet come, when God shall put it in the hearts of Kings to hate the whore (of Rome) and they shall make ber desolate and naked, and shall eate her flesh, and burne her With fire. It is foretold that God shall doe this great and good work, even by those Kings, who have before subjected

rhemselves to Antichrist.

5. That which I now draw from Ezekiels vision, is no other but the same which was shewed to John, Rev. I I. I, 2. a place so like to this of Ezekiel, that we must take special notice of it, and make that serve for a Commentary to this; And there was given me (faith Iohn) a Reed like unto a Rod, and the Angel flood, (aying, Rise and measure the Temple of God, and the Altar, and them that worship therein. But the Court which is without the Temple leave out, and measure it not : for it is given unto the Gentiles, and the holy City shall they tread under foot forty and two moneths. This time of two and forty moneths, must be expounded by Revel. 13.5. where it is faid of the Beaft, power was given unto him, to continue forty and two moneths: which according to the Computation of Egyptian yeares (reckoning thirty dayes to each moneth) make three yeares and a halfe, or 1260, days, and that is (e) the time of the witnesses prophecying in Sackcloth, and of the womans abode in the wildernesse. Now lest it should bee thought that the treading downe of the holy City by the Gentiles (that is, the treading under foot of the true Church, the City of God, by the tyranny of Antichrift and the power of his complices) should never have an end in this world, the Angel gives John to understand that the Church, the house of the living God, shall not lye desolate for ever, but shall be built again, (for the measuring is in seference to building) that the Kingdome of Antichrist shall come to an end, and that after 1260 yeares, counting dayes for yeares, as the Prophets doe. It is not my purpole now to fearch when

e Rev. 11.3. & 11.6.

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when this time of the power of the beaft, and of the Churches desolation did begin, and when it ends, and so to find out the time of building this new Temple: onely this much I trust I may say, that if we reckon from the time that the powet of the Beast did begin, and withall consider the great revolution and turning of things upside downe in these our dayes, certainly the work is upon the wheele: the Lord hath plucks his hand out of his bosome, he hath whet his swort, he hath benehis bom, he hath also prepared the instruments of death, against Antichrist: so saith the Pfalmist of all Persecutors, Pfal. 7.12, 13, but it will fall most upon that capitall enemy. Whereof there will be occasion to say more afterward.

Let me here only adde a word concerning a fourth thing which the holy Ghost may seeme to intend in this Prophesie, and that is the Church triumphant, the new Ierusalem, which is above, unto which respect is to bee had (as Interpreters judge) in some parts of the vision, which happily cannot bee so well applyed to the Church in this world. Even as the new Ierusalem is so described (f) in the Revelation that it may appeare to be the Church of f Rev. 11. Christ, reformed, beautified, and inlarged in this world, and fully had to the perfected and glerified in the world to come and as many things Church Triumwhich are faid of it, can very hardly bee made to agree to the phant. Church in this world; fo other things which are faid of it, can as lardly be applyed to the Church glorified in heaven," as (g) where it is said, Behold the Tabernacle of God is with & Verse 3. men, (having come downe from God out of heaven) and hee will dwell with them, and they shall bee his people, and God himselfe shall be with them, and be their God. (h) Againe, And h Verse 24. the nations of them that are saved, shall walke in the light of it: and the Kings of the earth doe bring their glory and honour into it.

But now I make hafte to the severall particulars contained in The Text dimy Text, I pray God (i) saith the Apostle) your whole spirit, vided.

and soule, and body be preserved blameless. And what he there prays is 1 Thes. 5.23. for, this Text rightly understood and applied may work in us, that is, gracious affections, gracious mindes, gracious actions. In the first place, a change upon our corrupt and wicked affections. If



they be assumed of all shat they have done, saich the Lord, Secondly, a change upon our blind minds, Shew shem she forme of she boule, and the fashion thereof, &c. Thirdly, a change also upon our actions, That they may keep the whole forme thereof, and all the Ordinances thereof and dos shems,

For the first, (k) the word here used is not that which signifieth blushing through modelty, but it figurifieth shame for that which is indeed shamefull, filipy, and abominable, so that it were impenitency, and an aggravation of the fault not to be ashamed for it.

I shall here build onely one Dostrine, which will be of exceeding great use for such a day as this. If either we would have mercy former to the to our felves, or would doe acceptable fervice in the publike Reformation, We must not onely cease to doe evill and learne to doe Well, but alfo be asbamed, confounded, and bumbled for our former evill mayes. Here is a two-fold negeffuy, which presseth upon us this dury, to loath and abhorre our lelves for all our abominations, to bee greatly abashed and confounded before our God, First, without this we shall not find grace and favour to our owne foules. Secondly, wee shall else miscarry in the worke of Reformation.

First, I say, let us doe all the good we can, God is not pleafed with us, unlesse we be ashamed and humbled for former guiltineste. Be zealous and repent (1) faith Christ to the Landesians, be zealous in time comming, and repent of your former lakewarmnesse. What fruit had yet then in those things whereof now yet are ashamed? (m) saith the Apostle to the Saints at Rome, of n Ib. wr. 19.22. whom (n) he faith plainly, that they were forwants to righteen fires, and had their fruit unto bolime fe; but that is not all, they were also ashamed while they looked back upon their old faults; which is the rather to bee observed, because (0) it maketh against the Antinomian error, now a foot. It hath a cleare reason for it, for without this, God is still dishonoured, and not restored to his glory. O Lord (p) (faith Daniel) rightcousnesse belongeth unto thee, but unto us confusion of faces. Those two go together. We must be confounded, that God may be glorified. Wee must bee judged, that God may be justified : our mouthes must be stopped,

& In is not win bosch. בל בב calam. Which two.

Some Hebrici ans diftinguish by referring the Greek audos, and the Latin Verccundia: the latter to the Greck aigurn and the Latin Pudor. Reformation not enough without humi-

liation. Proved two wayes. 1 Rev. 3. 19.

m Rom. 6. 21.

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and laid in the dust, that (q) the Lord may be just when he q P/a'. 51.4. speaketh, and cleare when he judgeth. And as (r) the A. 7 1 Cor. 11.51 possie teacheth us, that if We judge our felow, We fall not be judged of God; and by the rule of Contraries, if we judge not our felves, we shall be judged of God : So say I now, if wee give glory to God, and take shame and confusion of faces to our felves, God shall not contound us, nor put us to shame. But if we will not be confounded and ashamed in our felves; God shall contound us, and powre fhame upon us. If we loath not our felves, God fhall wall not anisvere to to held o. At is a good organization is

Nay let moargue from the manner of men, as (f) the Pro- [Mal. 1.8. phet doth, offer it now unto the Governnor, will he bee pleased with thee, or accept thy person? Will thy Governous, nay thy neighbour who is as thou art, after an injury done to him, bee pleafed with thee, if thou doe but leave off to doe him any more fuch injuries? VVill he not expect an acknowledgement of the wrong done? Is it not (;) Christs rule, that he who seven times trespasseth as ! Luke. 17. 4. gainst his brother, seven times turne again, faying, Trepent? (u) Da u 2 Sam. 15. 19 wid would hardly trust Ittaito goe up and downe with him, who was but a stranger; how much more if lice had done him fome great wrong, and then refused to confesse it? And how shall wee think that it can fland with the honour of the most high God, that wee feem to draw neare unto him, and to walk in his wayes, while in the mean time we do not acknowledge our iniquitie, and even accuse, shame, judge and condemne ourselves! Nay (x) be x Gal. 6. 7. not decrived, God is not mocked to the to the sale and a selection

This is the first necessary of the duty which this Text heldeth forth. The Lord requiresh of us not onely to doe his will for the future, but to be athamed for what we have done amilie before,

The other necessity of it: (which is also in the Text) is this that As the affectiexcept we be thus ashamed and humbled, God hath not promifed ons are, so is the to flew us the pattern of his house, nor to reveale his will anto us, judgement. Which agreeth well with that P (al. 23. 9. The meek will be teach his way : and verf. 12; What man is he that feareth the Lord? him shall be teach in the way that he shall chuse, and verf. 14. The secret of the Lord is with ebens that feare him, and hee Will from them his Covenant. There is and incarion in the affections, and here is bumilia-



humiliation in the affections, spoken of as necessary means of attaining the knowledge of the will of God. Let the affections be ordered aright, then light which is offered, shall be feen and received; but let light be offered, when disordered affections doe overcloud the eye of the minde, then all is in vaine,

y P[a!. 58.4.5.

In this case, a man shall be (r) like the deaf Adder, which will not be taken by the voice of the charmers, charming never fo wifely. Let the helme of reason be stirred, as well as you can imagine, if there be a contrary winde in the failes of the affections, the ship will not answere to the helme. It is a good argument : hee is a wicked man, a covetous man, a proud man, a carnal man, an unhumbled man. Ergo, he will readily miscarry in his judgement. So Divines have argued against the Popes infallibility. The Pope hath been, and may be a profane man. Ergo, he may erre in his judgement and decrees. And what wonder, that they who receive not the love of the truth, be given over (2) to strong delusion, that they ~ 2 Theff. 2.9, should believe a lie? It is as good an argument. Hee is a humbled man, and a man that feareth God. Ergo (in fo far as he acteth and exerciseth those graces) the Lord shall teach him in the way that he shall choose. I say, in so farre as he actesh those graces : because when he grieves the spirit, and cherisheth the flesh, when the child of God is more swaved by his corruptions, then by his graces, then he is in great danger to be given up to the counsell of his own heart, and to be defested by (a) the holy Ghost, which should leade him into all trush.

£ 70.16.13.

An Objection answered.

But we must take notice of a seeming contradiction here in the Text, God faith to the Prophet in the former verfe, Shew the house to the house of Israel, that they may be ashamed of their iniquities. And Jerem. 31.19. Ephraim is first instructed, then ashamed. And here it is quite turned over in my Text; If they be ashamed, shew them the House

I shall not here make any digression unto the debates and distinctions of School-men, what influence and power the affections have upon the understanding and the will. I will content my felf with this plain answer. Those two might very well stand together : light is a help to humiliation, and humiliation a help to light. As there must be some work of faith, and some apprehen-

fion:

fion of the Love of God, in order before true Evangelicall repentance, yet this repentance helpeth us, to beleeve more firmly, that our finnes are forgiven. The foul in the pains of the new birth, is like (b) Tamar travelling of her twins, Pharez and Zarah: faith b Gen. 38.28, like Zarah, first putting out his hand, but hath no strength to 29,30. come forth, therefore draweth backe the hand againe, till repentance like Phares have broken forth; then can faith come forth more easily. Which appeareth in that woman, Luke 7.47, 48. Thee wept much, because she loved much, she loved much, because shee beleeved, and by faith had her heart enlarged, with apprehending the rich grace, and free love of Christ to poore finners : this faith moves her bowells, melts her heart, stirres her forrow, kindles her affection. Then, and not till then, the gets a prop to her faith, and a fure ground to build upon. It is not till shee have wept much, that Christ intimates mercy, and faith, Thy fins are forgiven thee. Just so is the case in this Text. Shew them the House, saith the Lord, that they may be ashamed; Give them a view of it, that they may think the worfe of themselves, that they want it, that they may be ashamed for all their iniquities, whereby they have separate betwirt their God and themselves, so that they can not (c) behold the beauty of the Lord, not enquire in his Temple. 6 Pfal. 27 4. And if, when they begin to fee it, they have such thoughts as these, and humble themselves, and acknowledge their iniquities, then goe so, and shew them the whole Fabrick, and Structure, and all the gates thereof, and all the parts thereof, and all things pertaining thereto.

I suppose I have said enough for confirmation and cleering of the Doctrine concerning the necessitie of our being assamed and confounded b fore the Lord. I have now a fourefold application

to draw from it.

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The first application shall be to the malignant enemies of the Cause and People of God at this time, who deserve feremials Fust applications to be put upon them. (d) Were they assumed when they mies. had committed abomination! nay, they were not at all ashamed, nes- d fcr. 6.15.6 ther could they blash. When he would say the worst of them, this 8.12. is it; (e) Thou hadft a wheres forehead, thou refuseds to be ashamed. There are some sonnes of Belial risen up against us, who have efer.3.3.



(f) Phil. 3.19.

done some things, whereof, I dare say, many Heathens would have been ashamed : yet they are as farre from being ashamed of their outrages, as Calignla was, who faid of himself, that he loved nothing better in his own nature, then that hee could not be afhamed; nay, (f) their glory is their frame, and if the Lord doe not open their eyes to fee their shame, their end will be deftraction, Is it a light matter to swear and blaspheme, to coine and spread lies, to devile calumnies, to break Treaties, to contrive trecherous plots, to exercise so many barbarous cruelties, to shed so much blood, and (as if that were too little) to bury men quick? Is all this no matter of shame? And when they have so often professed so be for the true Protestant Religion, shall they not be ashamed to thirst so much after Protestant blood, and in that cause defire to affociate themselves with all the Papists at home and abroad, whole affiltance they can have, and particularly with those matchleffe monsters (they call them Subjects) of Ireland, who (if the computation fail not)have shed the blood of some hundred thoufands in that Kingdome? for our part, it feems, they are refolved to give the worst name to the best thing, which wee can doe, and therefore they have not been ashamed to call a Religious and Loyall Covenant, a traiterous and damnable Covenant, I have no pleasure to rake up these and other dunghills : the Text hath put this in my mouth which I have faid. O that they could recover themselves out of (g) the gall of tieternesse, and bond of iniquity. O that we could hear that they begin to be ashamed of their abominations. (h) Lord when thy hand is lifted up, they will not fee; but they shall see and be ashamed, for their envie at thy people. (i) The Lord shall appear to your joy, and they shall be ashamed.

But now in the fecond place let me speak to the Kingdom, and to you whom it concerneth this day, to be humbled, both for your own sins, and for the sins of the Kingdom, which you represent. Although your selves whom God hath placed in this honourable station & the Kingdom which God hath blessed with many choice blessings, be much and worthily honoured among the children of men, yet when you have to do with God, and with that wherein his great Name and his glory is concerned, you must not think of honouring, but rather abashing your selves, & creeping low in the

duft.

(3) Ad. 8.23:

(b) If4.26.11.

i 1/4.66.5.

2 Application to the Kingdome.

dust. Livins (k) tels us that when M. Cland. Marcellus would & Decad 3.1.7. have dedicate a Temple to Honour and Vertue, the Priefts hinderedit, quod utri Deo res divina fieret, sciri non posset; because fo it could not be known, to which of the two Gods, he should offer facrifice : farre be it from any of you, to fuffer the will of God, and your own credit, to come in competition together, or to put back any point of truth, because it may feem peradveneure fome way to wound your reputation, though when all is well exami-

ned, it shall be found your glory.

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You are now about the casting out of many corruptions, in the In regard of government of the Church, and worship of God. Remember former defiletherfore it is not enough to cleanfe the house of the Lord, but you ments. must be humbled for your former defilements wherewith it was polluted. It is not enough that England fay with Ephraim in (1) one 1 Hof. 14.8. place, What have I to do any more with Idols? England must fay also with Ephraim in (m) another place, Surely after that I was m fer. 31.19. turned I repented; and after that I was instructed I smote upon my shigh: I was ashamed and even confounded because I did bear the reproach of my youth. Let England fit down in the dust, and wallow st selfe in ashes, and cry out as (n) the Lepers did, Unclean, Un- n Levit. 13. 45. clean, and then rife up and cast away the least supersticious Ceremony, (o) as a menstruous cloth, and say unto it, Get thee hence. I o Ifa. 30, 12. know that those who are not convinced of the intrinsecall evil and unlawfulnesse of former corruptions, may upon other confiderations go along and joyne in this Reformation. For according to (p) Augustines rule, men are to let go those ecclesiasticall p Aug. Epist. customes, which neither Scriptures, nor Councels bind upon us, 119 6.19. Omnor yet are univerfally received by all Churches. And according nix itaque talia to Ambrose his rule to Valentinian, Epist. 31. Nullus pudor est ad que neque sameliora transive; It is no shame to change that which is not so rarum auctori agood, for that which is better. So doth (q) Arnobins answer the tibus continentur

nec in Episcopo-

rum Comi iis statuta inveniuntur, nec consuetuline universe Ecclesia roborata sunt, sed diversorum locorum diversis moribus innumerabiliter variantur, ita ut vix aut omnivo nunquam in iri possint a usa, quis in eis inftituendis bomines socuti sunt, noi facultas tribue:ur, sine ulla dubitatione, resecan't existimo. q Arnob. adv rsus Gentes, lib. 2. Cum igitur & vos ipsi modo illus mores, modo alias lages, fueritus fecuti, multaque vel erroribus cog vicis, vel animad verfione meliorum fine a volis reputiata: quid e, t a nobis fastum, contra sensum judicium que commune, si majora & eertiora delegimus?

Pagans,



irat. 28, Pr .maria sedis dignitatem nobis erinient? quam do a tm:ratus eft : nunc autem cam fugere ut mihi guiden videtur ninect fingularis eft prudentia: propser ha c thim To somnes noftræ jaffantur ac concatiuntur : propter hanc fines orbis terrie fuftion o bello flagrant oc nec ulla loci fralatis, or tyra :nica trærogat vs, cog "ofceremur. 27.0 32.0 Carm. 12. ad Cenffantinop. [Bp Hall, lib. 7. Contempl.

> Sermon on Fhil. 2.10.

v Fbil. 1.18.

Pagans, who objected the novelty of the Christian Religion: you Greg. Nazia. fould not look fo much, faith he, quid reliquerimm, as quid fecuti fimm : be rather fatisfied with the good which we follow, then to quarrell why we have changed our former prastife. He giveth instance, that when men found the art of weaving clothes, they did trudentum eriam no longer clothe themselves in skins, and when they learned to quispiam aliquan-build Houses, they lest off to dwell in rocks and caves. All this carrieth reason with it, for Optimum est eligendum. If all this doe not fatisfie, it may be (r) Nazianzens rule move some man; when there was a great stirre about his Archbishoprick of Constantinople, he yeelded for peace: because this storm was railed for his fake, he wished to be cast into the Sea. He often professeth, that he did not affect riches, nor dignities, but rather to be freed of his Bishoprick. We are like to listen long, before we heare such expressions either from Arch-bishop or Bishop in England, who feem not to care much who fink, fo that themselves swim above. Yet I shall name one rule more, which I shall take from the confessions of two English Prelats. (1) One of them hath this Con-Utinam au cm ne templation, upon Hezekiahs taking away the brazen Serpent, n'lus quidem fedis when he perceived it to be superstitiously abused : Superstitions ti cipatus effet, use, saith he, can marre the very institutions of God; how much more the most wife and well grounded devices of men! (t) Another of them acknowledgeth, that whatfoever is taken up, at the injunction of u' exfola viriute men, and is not of Gods own prescribing, when it is drawn to superflicion, commeth under the case of the Brazen Serpent. Vilectiam Orat. You may eafily make the affumption, and then the conclusion concerning those Ceremonies, which are not Gods institutions, but mens devices, and have been groffely and notoricusly abused by many to Superstition.

Now to return to the point in hand, if upon all or any of these t Bp. Andrewes or the like principles, any of this Kingdom shall joyn in the remevall of corruptions out of the Church, which yet they do not concrive to be in themselves and intrinsecally corruptions in Religion; In this cale, I fay (as (v) the Apostle in another place) I therein do rejoyce and Will rejoyce, because every way Reformation is fet forward. But let fuch a one look to himselte how the Do-Etrine drawn from this Text falleth upon him, that he who onely

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ceaseth to do evill, but repenteth not of the evill, he who applieth himselfe to reformation, but is not ashamed of former defilements, is in danger both of Gods displeasure, and of miscarrying in his judgement about Reformation. It is farre from my meaning to discourage any, who are with humble and upright hearts, feeking after more light then yet they have. I fay it only for their fake, who through the prefumption and unhumblednesse of their spirits, will acknowledge no fault in any thing they have formerly done in Church matters,

I cannot leave this application to the Kingdome, till I inlarge Foure confideic a little further. There are foure confiderations which may make rations for Eng-England ashamed and confounded before the Lord.

1. Because of the great Bleffings which it hath so long wanted, tion. Your flourishing estate in the world, could not have countervai- bleffings it led the want of the purity and liberty of the Ordinances of hithlong wan-Christ. That was a beavie (x) word of the Prophet, Now for a long ted. Season Israel hath been without the true God, and Without a teaching # 2 Chron. 15.3. Prieft, and without Law. It hath not been akegether to with this Land, where the Lord hath had not onely a true Church, but many burning and shiring lights, many gracious Preachers and Profestors, many notable defenders of the Protestant cause against Papifts, many who have preached and written worthily of prachicall Divinity, and of those things which most concern a mans salvation, Nay, I am perswaded, that all this time past there have been in this Kingdome many thousands of his secret and fealed ones, who have been groaning under that burthen and bondage which they could not help, and have been (y) Waiting for y Luk. 2,25. the consolation of Israel. Neverthelesse, the Reformation of the Church of England hath been exceedingly deficient, in Government, Discipline and Worship; yea, and many places of the Kingdom, have been without a reaching Prieft, and other places poiloned with falle Teachers. It is (2) faid, that all the house of Ifract lamented after the Lord, when they wanted the Ark twenty yeeres. O let England lament after the Lord, untill the Arke be brought into the own place of it.

2. There is another cause of this great humiliation, and that 2. For its great finnes ingraven

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18 in the present judgements.



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או מני דפו און לסף-THE T HOA TOU שנו שע בתכוחשם א b Lev. 26.41.

e Fer 17.1. d Dan. 9. 14.

is the point in the Text, to be ashamed of all that you have done. Sinne, Sinne is that which blacketh our faces, and covereth us with confusion as with a Mantle: and then most of all when we may read our finne in some judgement of God which lyeth upon us. Therefore the Septuagines here in stead of being ashamed of all that they have done, (a) read accept their punishment for all that they have done. Which agreeth to (b) that word in the Law : If auth in rat- then their uncircumcifed hearts be humbled (The Greek readeth there ashamed and they then accept of the punishment of their iniquity. This is now Englands case, whose sinne is written in the present Judgement, and graven in your calamity as (c) With a pen of iron, and with a point of a Diamond : to make you fay, (d) The Lord our God is righteons in all his workes, which he doeth : for we obeyed not bis voice. Did not the land make Idoll Gods of the Court, and of the Prelaticall Clergy, and feared them, and followed them more then God, and obeyed them rather then God, so that their threshold was fee by Gods threshold, and their posts by Gods posts, as it is faid v. 7. (I speak not now of lawfull obedience Authoritie.) Is it not a righteous thing with the Lord, to make these your idolehis rods to correct you? Hath not England harboured and entertained Papists, Priests and Jesuites in its bosome ? Is it not just, that now you feel the sting and poison of these vipers ? Hath there not bin a great compliance with the Prelates, for peace fake, even to the prejudice of Truth? Doth not the Lord now justly punish that Episcopall peace, with an Episcopall warre? Was not that Prelaticall government first devised, and fince continued to preserve peace and to prevent Schismes in the Church ? and was it not Gods just judgement that such a remedy of mans invention thould rather increase then cure the evill ? fo that Sects have most multiplyed under that Government, which now you know by lad experience. Hath not this Nation for a long time taken the Name of the Lord in vaine, by a formall worship and empty profession? Is it not a just requitall upon Gods pars, that your enemies have all this while taken Gods Name in vain, and taken the Almighty to witnesse of the integrity of their intentions for Religion, Law and Liberty, thus perswading the world to beleeve lone,

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leeve a lye? What shall I say of the Book of Sports, and other prophanations of the Lords day? This licentiousnesse was most acceptable to the greatest part, and they (e) loved to bave it fo. cfer. 5.31, Doth not the great famine of the Word, almost every where in the Kingdom, except in this City, make the Land mourn on the Sabbath, and fay, (f) I do remember my faults this day? Yea doth f Gou. 41.0. not the Land now enjoy her Sabbaths, while men are confrained not only to cease from sports on that day, but from labouring the ground, and from other works of their calling upon other dayes? What should I speak of the lusts and uncleannesse, gluttony and drunkennesse, chambering and wantonnesse, prodigality and lavishnesse, excesse of riot, masking and balling and sporting, when Germany and the Palatinate, and other places were wallowing in blood, yea when there was so much sinne and wrath upon this fame Kingdome ? Will not you fay now, that for this the Lord God hath caused (g) your sun to go down at noon, and hath turned g Amis 8.9.10. your feasts into mourning, and all your songs into lamentation? Or what should I say of the oppressions, injustice, cousinage in trading and in Merchandile, which your felves know better then I can do, how much they have abounded in the Kingdome? Doth not God now punish the secret injustice of his people, by the open iniustice of their enemies? Doe ye not remember that milchiefe was framed by a Law? and now when your enemies execute mischief against Law, will you not say, Righteous art thou O Lord, and iust are thy judgements? One thing I may not forget, and that is, that the Lord is punishing blood with blood, the b'ood of the oppressed, the blood of the persecuted, the blood of those who have dyed in Prisons, or in strange Countries, suffering for righteousnesse sake. (b) He that departed from evill did b Isi. 57.15. eyen make himselfe a prey. There was not so much as one drop of blood spilt upon the Pillory, for the testimony of the Truth, i Pillory, 14. but it cryeth to Heaven; for precious is the blood of the Saints. Doth not all the blood shed in Queen Maries dayes cry? And doth not the blood of the Palatinate and of Rochel cry? And doth nor the blood of foules cry? which is the loudest cry of all. God faid to Cain, (k) The voyce of thy Brothers blood cryeth unto me k Gen. 4. 10. from

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from the ground, the Hebrew hath it, thy brothers blonds; which is well expounded both by the Chaldee Paraphrase, and the formfalem Targum, the voyce of the blood of all the generations and the righteous people which thy Brother should have begotten, cryeth unto me. I may apply it to the thing in hand, The filencing, deposing, persecuting, imprisoning, and banishing, of lo many of the Lords VV itnesses, of the most painful and powerfull Preachers; and the preferring of so many, either dumbe dogges, or falle Teachers, maketh the voice of bloods to cry to heaven, even the blood of many thoulands, yea thoulands of thousand soules, which have been lost by the one, or might have been faved by the other. God will require the blood of the children which those righteous Abels might have begotten unto him. There is beside all this, more Blood-guiltinesse which is secret, but shall sometime be brought to light. O Blood, blood; O let the Land tremble, while the Righteons Judge (1) makes inquisition for blood. O let England cry, (m) Deliver me from bloodquiltineffe O God.

1 Pfal. 9. 12. m. Pfal. 51. 14.

An objection answered.

* E7 k 9.4.

But you will say peradventure, Many of these things, whereof I have spoken, ought not to be charged upon the Kingdome, they were onely the acts of a prevalent Faction for the time.

I Answer, First, God will impute them to the Kingdome, unlesse the Kingdome mourne for them. (*) God gives not a charge to the destroying Angel, to spare those who have not been Actors in the publike sinnes and abominations, but to spare those onely who cry and sigh for those abominations.

Secondly, VVhen the Ministers of State, or others, having authority in Church or Common-wealth, take the boldnesse to doe such acts, the Kingdome is not blamelesse; for they durst not have done as they did, had the Land but disclaimed, discountenanced, and cryed out against them. It is marked both (o) of John Baptist, and (p) of Christ, and (q) of the Apostles, that so long as the people did magnisse them, and esteeme them highly, their enemies durst not doe unto them, what else they would have done.

o Mat. 24 5. p Mat. 21.46. g Ad.4.21.

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A third confideration concerning the Kingdome is this . Not- 3 For its prewithstanding of all the happinesse and Gospell bleffings which it sumption, hath wanted in fo great a measure, and notwithstanding of all the finnes which have so much abounded in it : (r) yet the servants " Brightman on of God have charged it with great presumption, that the Church Rev. 3. 17. of England hath faid (f) with the Church of Landices, I am rich chap. 10. and increased with goods, and have need of nothing. It hath bin proud f Rev. 3. 17. of its Clergy, learning, great revenues, peace, plenty, wealth, and abundance of all things. And as the Apolite (1) chargeth : 1 Cor. 5. 2. the Corinthians, yee are puffed up, and have not rather mounted, that the wicked ones might be taken away from among you. And would God this prefumption had taken an end when God did begin to afflict the Land, It did even make an Idoll of this Parliament, and trusted to its owne strength and Armies; which hath provoked God so much, that he hath sometimes almost blasted your hopes that way, and hath made you to feele your weaknesse evon where you thought your felves strongest: God would not have England say, (n) Mine owne hand hath saved me. Neither will u Jude 7.3. he have Scotland to fay, My hand hath done it: But he wil have both to fay, His hand hath done it, when we were lost in our own eyes, God grant the your leaning so much upon the arme of flesh bee not the cause of more blowes. God must be seen in the worke, and he will have us to give him all the glorie, and to fay (x) Thou x Ifa. 26. 12. hast wrought all our works for us. O that all our presumption may be repented of, and that the land may be yet more deeply humbled. Affuredly God will arife and subdue our enemies, and command deliverances for facob: but it is as certaine, God will not doe this, till we be more humbled, and (as the Text faith) ashamed of all that we have done,

Fourthly, there is another Motive more Evangalical: let Eng. 4 Because of land be humbled even for the mercy, the most admirable mercy Gods goodnes, which God hath shewed upon so undeserving, and evill deserving a Kingdome. See it in this same Prophecy: (y) I will establish y Ezck. 16.61, my Covenant with thee, and thou shalt know that I am the Lord That 63. thou maist remember, and bee consounded, and never open thy mouth any more, because of thy shame, when I am pacified toward thee for

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Egok 36. 32. all that thou hast done, saith the Lord God. And (2) again: Not for your fakes doe I this, faith the Lord God, be it known unto you: be a hamed and confounded for your owne wayes O house & Ifrael. O my God (a) laith Ezra, I am ashamed and blush to lift up my face a Egra 9.6. to thee. And what was it that did fo confound him? you may find

it in that which followeth: God had shewed them mercy, and had left them a remnant to escape, and had given them a naile in his

b the west 10. holy place, and had lightned their eyes. And now, (b) faith he, O our God, What shall We say after this ! for we have for saken thy Commandements. Let us this day compare (as he dio) Gods goodnesse and our own guiltinesse. England deserved nothing, but to get a bill of divo ce, and that God should have faid in his wrath, Away from me, I have no pleasure in you : but now hee bath received you into the bond of his Covenant, he rejoyceth over you to doe you good, and to dwell among you, his Banner over you is love. O let our hard hearts be overcome and be confounded with so much mercy, and let us be ashamed of our selves, that after so much mercy, we should be yet in our sinnes and trelpaffis.

3 Application Their repentance rare.

C Mark 10.24,

There is a third application, which I intend for the Ministerie, to the Ministe- who ought to goe before the people of God in the example of Refe tance and humiliation. You know the old observation, Raro vidi Clericum pænitentem, I have seldome seen a Chrqie man penitent. As Christ (c) faith of rich men . I may fay of learned men, it is easier for a Camell to goe through the eye of a needle, then for a manthat trufts in his Learning to enter into the Kingdome of heaven. He will needs maintaine the lawfu'nesse of all which he hath done, and will not bee (as this Text would have him) ashamed of all that hee hath done. Yet it is not impossible with God to make such a one deny himselfe, d 2 Cor. 10. 5. and that (d) whatfoever in him exalts it felfe against Christ, should bee brought in captivity to the obedience of Christ, Among all that were converted by the Ministerie of the Apostles, I wonder most at the conversion of a great company of Priests, Alts 6. 7. I doe not suspect (as (e) two learned men have done) that the Text is corrupted in that place, and that it fhould

Yetexamples there bee of it e Cafauton. & Bez 1.

should be otherwise read. I am the rather satisfied, because there is nothing there mentioned of the Conversion of the high Priest, or of the chiefe Priests, the heads of the four and twenty Orders, which were upon the Councell, and had condemned Christ: the place cannot be understood, but of a multitude of common or inferiour Priests: Even as by proportion in Hezeki-ah's Reformation, (f) the Levises were more upright in heart than f 2 Chron. 29. the Priests.

And now many of the Inferiour Clergie (as they were abusively called) are more upright in heart, unto this prefent reformation then any of those who had assumed to themselves high degrees in the Church. The hardest point of all is, so to embrace and follow reformation, as to be ashamed of former prevarications and pollutions. But in this also the holy Ghost hath set examples before the Ministers of the Gospel. I read 2 [Chron. 30. 15. The Priests and the Levites Were ashamed, and sanitified themselves, and brought in the burnt-offerings into the House of the Lord. They thought it not enough to be fanctified, but they were ashamed that they had been before defiled. A great Prophet is not content to have his Judgement rectified, which had been in an errour, but he is ashamed of the errour he had been in. (a) So foolish was I, faith hee, and ignorant, I was as a beast before thee. A great A- & P/2 73.22. postle must glorifie God, and humbly acknowledge his owne shame. (b) For I am the least of the Apostles, saith he, that am not b 1 Cor. 15.9. meet to be called an Apostle, because I perseented the Church of God. And shall I add the example of a great father? (i) Aug. confesseth honestly, that for the space of nine yeers, he both was deceived, i Confegilib 4. and did deceive others. Nature will whilper to a man, to looke fer idem tempus to his credit: But the Text here calleth for another thing, to look von, Gr. Teluto the honour of God, and to thy own shame, and yet in so do cebamur et feduing thou shalt be more highly esteemed both by God, and by his cebanus, falfi atchildren. Now without this, let a man feem to turn and reform que fallentes in never so well, all is unsure worke, and built upon a sandie soun- tibus, 60c. Irridation. And who foever will not acknowledg their iniquity, and dean me arro-

dum salubriter prostrati et elisi a te Deus meus : ego tamen conficur tibi de lecora mea, in lunte un.



be ashamed for it, God shall make them bear their shame, accor. ding to that which is pronounced in the next Chapter, verle 10: 11,12,13, 14, 15. against the Levices, who had gone astray, when Ifrael went aftray after their Idolls: and according to that Malach. 2.8.9. Ye have corrupted the Covenant of Lovi, faith the Lord of Hosts, Therefore have I also made you contemptible and base before all the people.

4. Application to every Chriftian.

k Ezck.36.31.

The fourth and last application of this doctrine, is for every Christian. The Text teacheth us a difference betwixt a presumptuous, and a truly humbled finner. The one is ashamed of his finnes, the other not. By this mark, let every one of us trie himfelf this day. It is a faving grace to be truly and really ashamed of sinne. It is one of the promises of the Covenant of grace, (k) Then shall ye remember your owne evill wayes, and your doings that were not good, and hall leath your selves in your owne fight, for your iniquities, and for your abominations. Trie then, if thou hall but thus much of the work of grace in thy foul, and if theu haft, be affured of thy interest in Christ and in the New Covenant, A reprobate may have somewhat which is very like this grace but I shall lay open the difference, betwirt the one and the other, in these particulars.

Five markes of difference betwixt the humiliation of the childe of God, and that of the Hypocrite.

1. To be truly ashamed of sinne, is to be ashamed of it as an act of filthinesse and uncleannesse. The childe of God, when he comes to the throne of grace, is ashamed of an unclean heart, though the world cannot fee it. A natural man at his best looketh upon finne, as it damneth and destroyeth the foule, but hee cannot look upon it, as it defiles the foul. Shame arifeth properly from a filthy act, though no other evill be to follow upon it.

2. As wee are afhamed of acts of filthineffe, fo of alls offolly. A naturall man may judge himself a fool in regard of the circumstances or consequents of his sinne, but he is not convinced that sinne in it self is an act of madnesse and folly. When the childe of God is humbled (1) hee becomes a foole in his own eyes, hee perceives he hath done like a mad foole; Therefore hee is faid n Luke 15.17. then to (m) come to himfelf.

1 1Cor.3.18.

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3. The childe of God is ashamed of sinne "as an act of un-" Pfal. 130 4. kindnesse and unthanksulnesse to a sweet mercifull Lord: though Rom. 2.4. there were no other evill in sinne, the conscience of so much mercy and love so farre abused, and so unkindly recompened, is that which consoundeth a penitent sinner. As the wise of a kinde husband, if she play the whore (though the world know it not) and if her husband, when he might divorce her, shall still love her and receive her into his bosome; such a one, if she have at all any sense or any bowels of sorrow, must need shee swallowed up of shame and consuston for her undutifulnesseand treachery to such a husband. But now the Hypocrite is not at all troubled or afflicted in spirit for some as it is an act of unkindnesse to God.

4. Shame, °as Philosophers have defined it, is the feare of a Gell milib. 19. In just reproofe: not simply, the feare of a reproofe, but the feare cap. 6. Pudar est of a just reproofe; that is servile, this filiall. The childe of God tin. or justa remote it as ashamed of the very guiltinesse, and of that which may bee en in philosophis justly laid to his charge: the Hypocrite not so. P Saul was not definite, ashamed of his sinne, but he was ashamed that Samuel should dis xion to reprove him before the Elders of the people. Christs adversa—vicos Inalis ries were ashamed. Luke 13.17. not of their errour, but because 1570, their mouthes were stopped before the people, and they could p 1 Sam. 15.15 not answer him. A hypocrite is ashamed, q as a thiefe is ashamed 30. when he is found; mark that, when he is found: a thiefe is not 9 ser. 2.26. ashamed of his sinne, but because he is found in it, and so brought to a shamefull end.

5. When the cause of God is in hand, a true penitent is so ashamed of himselse, that he feares the people of God shall be put to shame for his sake, and that it shall goe the worse with them, because of his vilenesse and guiltinesse. This made: Da- t P/3'.69 5,6. vid pray, O God, then knowest my foolishnesse, and my sinnes are not hid from thee: let not them that wait on thee, O Lord God of hoss, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of israel. The sorrow and shame of a hypocrite (as all his other seeming graces) are rooted in self-love, not in the love of God: he hath not this in all his thoughts, that he is a Spot or Blemish in the body or Church of Christ,

and

and therefore to be humbled, left for his fake God be displeased with his people; left such a vile and abhominable sunner as he is bring wrath and confusion upon others, and make I strael turne their back before the enemy. O happy soule that hath such thoughts as these.

Second part of the Text explained.

I have now done with the first part of the Text, wherein I have beene the larger, because it most fitteth the work of the day.

The second followes, Show them the forme of the house, &c.

Before I come to the Doctrines which doe here arise, I shall first explaine the particulars mentioned in this part of the Text, so as they may agree to the spiritual Temple or Church of

The fashion of

Christ, which in the beginning I proved to be here intended.

First, wee finde here the forme and fashion of a house, in which the parts are very much diversified one from another: there are in a formed and fashioned house, doores, windowes, posts, lintels, &c. There is also a multitude of common stones in the walls of the house. Such a house is the visible ministerial! Church of Christ, the parts whereof are parter dissimilares, some Ministers, and Rulers, some eminent Lights; others of the ordinary rank of Christians, that make up the walls. If God hath made one but a small pinning in the wall, he hath reason to be content, and must not say, why am not I a post, or a corner stone, or a beame? Neither yet may any corner stone despite the stones in the wall, and say, I have no need of you.

The gates.

Secondly, the Prophet was here to shew them the goings out of the house, and the commings in thereof. These are not the same, but different gates; it is plaine, chap. 46.9. When the people of the land shall come before the Lord in the solemne feasts, here that entreth in by the way of the north-gate to worship, shall goe out by the way of the south-gate, &c. he shall not returne by the way of the gate whereby hee came in. And that not only to teach us order, and the avoiding of consusion (occasioned by the contrary tides of a multitude) but to tell us further, that some man having put his hand to the plough, and looking back, is sit for the kingdome of God. Wee must not goe out of the Church the

1 Lukey. 62.

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way that we came in, (that were a doore of defection) but hold our faces forward till we go our by the doore of death.

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Thirdly, the Text hath twice all the formes thereof: which I The formes understand of the outward formes, and of the inward formes; within and which two I finde very much diffinguished by those who have without. written of the forme and ftructure of the Temple. The Church is exceedingly beautified, even outwardly, with the Ordinances of Christ; but the inward formes are the most glorious: For t Luk-17.20,21 behold the kingdome of God is within you: and it commeth not with observation. The Kings daughter is all glorious within; uPfal.45.13. yer even her clothing is of wrought gold. * When the Angelhad x Chap. 42.15. made an end of meafuring the innet house, then hee brought forth Executed by the east-gate (which was the chiefe gate by which the people commonly entred) and measured the utter wall in the last place. Gods method is, first to try the heart and teines, then to give to a man according to his works, Ier. 17.10. So fliould we measure by the reed of the Sanctuary, first, the inner house of our hearts and minds, and then to measure our utter walls, and to judge of our protession and externall performances.

Lastly, the Prophet is commanded to write in their fight all The laws of it, the ordinances thereof, and all the lawes thereof: for the Church is a house, not only in an Architectonick but in an Occonomick fense: It is Christs Family governed by his own Lawes; and y Rev. 11.1. at Temple which hath in it them that worfbip, it hath the owne Fabiols. proper lawes of it, by which it is ordered. Alsa funt leges Ca- a Sharez, de lee. farms, atte Christs, 2 faith Hierom; Cefars lawes and Christs bb.1.cap.5. caflawes are not the same, but diverse one from another. 2 School- pensiscurs. Thed men fay, that a law, properly fo called, is both illaminative, and trad .13. difp. 1. impulfive: illuminative, to informe and direct the judgement; b into torab. impulsive, to move and apply the will to action. And accor- from 777 jadingly there are two names in this Text given to Christs lawes rah, demonstraand inflittitions: b one which importeth the influction and vit, docuit. imformation of our minds: canother which fignifieth a deep conchet from imprinting or engraving (and that is made upon our hearts which is infentand affections) fuch as a pen of iron and other instruments pere lapidi vel could make upon a stone. It is not well when either of the ligno.

z In Epitaphio

two is wanting: for the light of truth without the engraving of truth, may bee extinguished: and the engraving of truth,

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without the light of truth, may be obliterate.

All these I shall passe, and only pitch upon two Doctrines which I shall draw from this second part of the Text: One concerning the will of Gods commandement, what God requireth of Israel to doe; Another concerning the will of Gods decree, what he hath purposed himselfe to doe.

The Church tied to Gods owne patterne

The first is this; God will have I fract to build and order his Temple, not as shall seeme good in their eyes, but according to his owne patterne only which he fets before them. Which doth so evidently appeare from this very Text, that it needeth no other proofe: for what else meaneth the shewing of such a patterne, to be kept and followed by his people? Other passages of this kinde there are which doe more abundantly confirme it.

d Gen. 6.14,15 16.

The Lord did prescribe to Noah both the matter, and fashion, and measures of the Ark. To Moses he gave a patterne of the Tabernacle, of the Ark, of the Mercy-feat, of the Vaile, of the Curtaines, of the two Altars, of the Table and all the furniture thereof, of the Candlestick and all the instruments thereof, &c. And though Moses was the greatest Prophet that ever arose in Israel, yet God would not leave any part of the work to Moses his arbitrement, but straitly commandeth e Exod.15.40. him; clook that thou make them after their patterne which was shewed thee in the Mount. When it came to the building of the first Temple, Solomon was not in that left to his owne wifefichro 28.11, dome (as great as it was) but David the man of God gave him a perfect patterne of all that be had by the Spirit. The fecond Temple was also built & according to the commandement of the God of Ifrael, by Haggai and Zachariah. And for the New

> Tellament, Christ our great Prophet, and only King and Lawgiver of the Church, hath revealed his will to the Apostles, and they to us, concerning all his holy things: and we must hold us

12,13. g E374 6.14.

at these unleavened and unmixed ordinances, which the Apostles h Rev. 2,24,25. from the Lord delivered to the Churches. h I will put upon you, faith he him elfe, none other burthen; but that which ye have already, hold fast till I come.

I know the Church must observe rules of order and conve- Common cirniency in the common circumstances of Times, Places, and cumstances & Perfons; but these circumstances are none of our holy things: monies diffinthey are only prudentiall accommodations, which are alike guithed. common to all humane Societies, both Civill and Fcclefiasticall: wherein both are directed by the same light of nature, the common rule to both in all things of that kinde; providing alwayes, that the generall rules of the Word bee obser- i 1 cor. 10.31. ved. Doe all to the glory of God. k Let all things be done to k 1 Cor. 14.16. edifying. It is good neither to eat flesh, nor to drink wine, nor any | Rom. 14. 21. thing whereby thy brother stumbleth, or is offended, or made weak. m Let every man bee fully persuaded in his owne minde. m Rem 14.7514 To him that esteemeth any thing to be uncleane, to him it is uncleane.

The Text giveth some clearing to this point. There is here shewed to the house of Israel a pat erne of the whole structure, and of the least part thereof, and all the measures thereof; yet no patterne is given of the kinde, or quantity, or magnificence of the severall stones, or of the instruments of building. The reason; " because the former is essentiall to a house, the latter " Illa qu' & naaccidentall: the former, if altered make another building; the 'uram adificis latter, though altered, the building is the same. Therefore denotant, have where we have in the Text, the formes thereof, the Sepruagints accidentia. Illa read, iniquer aure the substance thereof.

But to cleare it a little further, I put two charasters upon farica: bec those circumstances which are not determined by the word of quantity defide-God, but left to be ordered by the Church, as tha'l be found samen edificimost convenient. First, they are not things facred, nor proper um. 1/1a fi in. to the Church, as hath beene faid; they are of the same nature, vertas ant muthey serve for the same end and use, both in sacred and civill ies, non idem things : for order and decency, the avoiding of confusion and the fed ali d: the like, are alike common to Church and Commonwealth. bee quantum

Secondly, I shall describe them as one of the Prelates bath tollar, iden madone; who tells us, that the things which the Scripture hath more potest adileft to the discretion of the Church, are those things, which sich fiches quam de

homine qui quam, deque e jus vest mentis Philosopheru. Villalpan tom. v. partiz lib. 1. If a cap I L. o The Bishop of Down, of the authority of the Church, pag. 19. neither

fi tollas decrit rentur, manet



neither needed, nor could be particularly expressed. They needed not, because they are so obvious; and they could not, both because

they are so numerous, and because so changeable.

The Application to Ingland.

I will not infift upon questions of this kinde, but will make a short application of the Doctrine unto you (Honourable and Beloved) you may plainly see from what hath beene said, that neither Kings, nor Parliaments, nor Synods, nor any power on earth, may impose or continue the least Ceremony upon the consciences of Gods people, which Christ hath not imposed. Therefore let neither antiquity, nor custome, nor conveniency, nor prudentiall confiderations, nor flew of holinefle, nor any pretext whatfoever, plead for the refervation of any of your old Ceremonies, which have no ground nor warrant from the word of God. Much might have beene faid for the high places among the Jewes, as I hinted in the beginning : and much P Mark 7.2,3, might have beene faid Pby the Pharifees for their frequent washings, which as they were ancient, and received by the traditions of the Elders, fo they were used to teach men purity, and to put them in minde of holineffe: Neither was their washing contrary to any Commandement of God, except you underg Dent. 4.2. & Stand I that Commandement of not adding to the word, which

12.32. Pro.30.6 doth equally strike against all Ceremonies devised by man. r Gal.5.9.

f Pfal. 80.13.

4,7.

A little leaven leaveneth the whole lump : and a little leak will endanger the ship. Theeves will readily digge through a house, how much more will they enter if any posterne be left open to them? The wilde beafts and boares of the forrest will attempt to break downe the hedges of the Lords Vineyard, how much more if any breach be left in the hedges? If therefore you would make a fure Reformation, make a perfect Reformation; left Christhave this controversie with England, No. vertheleffe I have somewhat against thee, Rev. 2. 4. And so much of our duty.

The second Doctrine concerneth Gods decree, and it is Gods purpole this: It is concluded in the Counfell of heaven, and God hash it to build such a in the thoughts of his heart, to repaire the breaches of his house, and to build such a Temple to himselfe, as is shadowed forth in this vision of Ezekiel. For the comparing of this verse with

verf.

vers. 7. in this same Chapter, and with Chap. 37. 26,27. will eafily make it appeare, that this shewing of the patterne, and all this measuring, was not only in reference to Israels duty, but to Gods gracious purpose towards Israel: According to that Zechar. 1, 16. Therefore thus faith the Lord, I am returned to Terusalem with mercies : my house shall bee built in it, saich the Lord of Hoftes, and a line shall be stretched forth upon Ierusalem. Now this vision cannot be faid to be fulfilled in Zorebabels Temple, as I proved before: Only here take notice, that the fecond destruction of the Temple by the Romans, was worse then the first by the Babylomans: That desolation was repaired; but this could never be repaired, though the Iewes did at tholph.lelian. tempt the building againe of the Temple; first under Adrian memor. Cent. 16. the Emperour, and afterward under Inlian the Apostate; the pag. 962. hand of God was feene against them most terribly by fire from heaven, and other fignes of that kinde. And about the fame time (to observe that by the way) the famous Delphick Temple was without mans hand, by fire and earthquake, utterly deftroyed, and never built againe; To tell the world, that neither Judaisme, nor Paganisme should prevaile, but the Kingdome of Jefus Christ.

Where then must we feek for the accomplishment of Ezekiels vision, I meane for the new Temple, in which the Lord will dwell for ever, and where his holy Name shall be no more pollated? Surely we must seek for it in the dayes of the Gospel, as hath beene before abundantly proved. But that the thing may be the better understood, let us take with us, at least, some few generall observations, concerning this Temple of Exekiel, as it representeth what should come to passe in the Church of Christ.

First of all, there is but one Temple, not many shewed to The Churches him: which is in part, and shall bee yet more fulfilled in the unity. Church of the new Testament; according to that Zech. 8. 9. And it shall be in that day, that living waters shall goe out of Icrn-Salem. Which is the same that we have Ezech. 47.1. Then followes; And the Lord shall be King over all the earth: in that day shall there be one Lord, and his name one. The like promise



we finde elsewhere; " I will give them one heart, and one way. 11 Ter.32.39. It is observed, that for this very end of uniformity, the Hea-E zech.11.19.

thens also did erect Temples, that they might all worship the * fame Idoll God in the fame manner. The plague of the Chriflian Church hitherto hath beene Temple against Temple, and

Altar against Altar. * But thou O Lord, how long?

x Pfal.5.3. Secondly, Ezekiels Temple and City are very large and ca-Hier encrease.

v Ezech 48.31, pacious, as I shewed in the beginning; and the City had three gates looking toward each of the foure charters of the world. All this to fignifie the spreading of the Gospell into all

32, 33, 340

7 Ezech-17.1.5 tle earth. Which is also signified by the holy waters issuing from the threshold of the Temple and rising so high, that they were waters to swimme in. God hath said to his Church: * En-

a 1fa.54.2.3.

large the place of thy Tent, and let them stretch forth the curtaines of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right

b Col. 1.6. c Rom II.IL. d 40.59.19. e Pfal.114.3. hand and on the left. b A great encrease of the Church there was in the Apostles times : but a farre greater to be yet looked . for. 4 Though the enemy did come in like a flood, the spirit of the Lord hath lift up a standard against him. " The Sea faw it and fled, Fordan was driven back. But when the Gospel

commeth, like a noise of many waters (as the Prophet calls it vers. 2. fignifying an irresittible encrease) it is in vaine to build bulwarks against it. God will even break open fibe f Gen. 7 IT. fountaines of the great deep, and open the windowes of beaven: and the Gospel will prove a second flood which will over-flow

g Hab-3.14. 14.11.9.

the whole earth, though not to destroy it (as Noahs did) but to make it glad : & for the earth shall bee filled with the knowledge of the glory of the Lord, as the waters cover the Sea.

H r different Thirdly, in this Temple, befide the Holy of Holies, h were Courts. h Vid tofeph, three Courts; the Court of the Priells, the Court of the antiglisse. 4. people, commonly called Arrium Ifraelis; and without both Tofat, in 1 Reg thele Arrium Gentium, the Court of the Heathen fo called be-6 quaft 21. A. cau'e the Heathen, as also many of those who were legally un-Monian de far: cleane might not only come up to the mountaine of the house Empereur dan, of the Lord, but also enter within the utter wall (mentioned inc d M dd th. Ezech 42. 20.) and to worthip in that utter Court, or Intercap .. jell. 3.

marale.

d

murale. Unto which did belong (as we learne from & Josephus) i Antiq lib. 20. the great East porch, which kept the name of Solomons porch, in cap. 8 Suafit powhich both Christhimselfe did preach, Io. 10. 22. and the A. Pulus) regint opostles after him, Alt. 5.12. by which meanes the free grace flauraret portiof the Gospel was held forth even to Heathens, and Publicans, cum. Ea Tem. and uncleane perfors, who were not admitted into the Court piextima clau. of Israel, there to communicate in all the holy things. & For the debat, profunde fonne of man came to feek and to fave that which was loft. This imminens &c. utter Court of the Temple is meant, when I it is faid, that the Opus So omonis Pharifees brought a woman taken in adultery, into the Tem-Regiaqui primus ple, and fet her before Christ. Now all this will hold true an- integrum Temfiverably of the spiritual Temple: For first, as the uncircum- thun condidit.

Compare this cifed and the uncleane were not admitted into the Temple with Listers. among the children of Ifrael; so all that live in the Church of k tufe 19, 10. Christ, are not to be admitted promiscuously to every ordi- 1 10.8.2, 3. nance of God, especially to the Lords Table; but only those in Ezech. 14 9. whose profession, knowledge, and conversation, after triall, shall be found such as may make them capable thereof: yet as Heathens and uncleane perfons did enter into the utter Court, and there heare Christ and his Apostles; so there shall ever be in the Church a doore of grace and hope open to the greatest and vileft finners, who shall feek after Christ, and " ask thoway n Ier, 50. 50 to Zion, with their faces thit herward. Secondly, there shall be also somewhat answerable to the Court of the children of Israel. God can raise up even of the Hones, children to Abra- o Mat. 3.9. ham: he will not want a people to trade in the Courts of his house, and to enquire in his Temple. Thirdly, and as in the Typicall Temple there was a Court for the Priests, so hath the Lord promised to the Church; P Thy teachers shall not be p 162.20.20. removed into a corner any more, but thine eyes shall see thy Teachers. And againe; & I will give you Pastors according to my q ler. 3. 15. beart, which that feed you with knowledge and understanding. Fourthly, and as there was a fecret and most holy place, where the Ark was, and the Mercy-feat, and where the glory of God dwelt; so Christ hath his owne thidden ones, the children of t Pfal. 83.3. the marriage chamber: who with open face beholding as in a t 2 Cor. 3. 18. plaffe the glory of the Lord, are changed map the same image, from glory



glory to glory, even as by the Spirit of the Lord. There is also a time comming when God will open the secrets of his Temple, and make the Ark of his Testament to be seene, otherwise then yet it hath beene; which shall be at the founding of the seventh trumpet, Revel. 11.15, 19.

Her ftrength.

u Clap.40.2.

* E374.6.3.

The fourth thing wherein Ezekiels Temple representeth the Church of Christ, is in regard of the great strength thereof. " It stood upon a very high mountaine. The material Temple also in Ierusalem, as it is described by Iosephus, was a very strong and impregnable place. Interpreters think, that Cyrm was jealous of the strength of the Temple; and for that cause gave x order that it should not be built above threescore cubits high, whereas Solomon had built it fixscore cubits high. The Romans afterward when they had subdued Indea, had a watch-

full eye upon the Temple, and placed a strong garrison in the A&. 4. 1.

Castle Antonia (which was beside the Temple) the Commander whereof was called, Y the Captaine of the Temple: And all this for feare of fedition and rebellion among the Jews when they came to the Temple. Now the invisible strength of the spiritual Temple is clearly held forth unto us by him that cannot

2 Mat. 16. 18. deceive us. Upon this rock, 2 faith he, (meaning himfelfe) will I build my Church, and the gates of hell shall not prevaile against it. The Princes and powers of the world are more jealous then they need of the Churches strength; and yet (which is a secret judgement of God) they have not beene afraid to fuffer Babylon to be built in her full ftrenth. 2 There were they in great

2 Pfal 53. 5.

feare where no feare was : for when all shall come to all, it shall be found, that the Gospel and true Religion is the strongest bulwark, and chiefe strength for the safety and stability of Kings and States.

Her glo y. b Villalo, tom. 2. part.2. lib.s. cap.61.62.63.

Lastly, the glory of this Temp'e was very great, infomuch that b some have undertaken to demonstrate, that it was a more glorious peece then any of the feven miracles of the world, which were so much spoken of among the Ancients. But the greatest glory of this Temple was, that the glory of the God of Ifrael came into it, and the earth shined with his glory, vers. 2.

c Heb.I.3. d Kev. 1.13. Christ che brightneffe of his fathers glory, walking d in the midst

Haby lonis & de-

11, & fortaffis

Explic. Decal.

midst of the feven golden candlesticks, is and shall be more and mo e the Churches glery. Therefore it is faid to her, & Arife, e 1/a.60.1. thine for thy light is come, and the glory of the Lordis rifen upon thee. Surely as it was faid of the new materiall Temple, in reference to Christ; to it may be faid of the new spiritual Temple, which yet we look for fThe glory of this latter house shall f Hag. 2.9. be greater then of the former, faith the Lord of hofts and in this place will I give peace, faith the Lord of hofts. Christ will keep the s best wine till the end of the feast : and h he will blesse our h Ezech 36.11. facter end more then our beginning.

That which I have faid from grounds of Scripture, concerning a more glorious, yea more peaceable condition of the i walaus de oni. Church to be yet looked for, is acknowledged by I forme of our nione Chillafta. found and learned Writers, who have had occasion to expresse rum, tom. 1. their judgement about it. And it hath no affinity with the opi- pag. 558. Her nion of an earthly or temporall kingdome of Christ: or of the quidem (vuina Iewes their building againe of Jerusalem, and the material letio hostium) Temple; and their obtaining a dominion above all other Na- à nobis expediations: or the like

I shall now bring home the point. There are very good non longe absunt grounds of hope, to make us think that this new Temple is not fucedetd, latior farre off: And (for your part) that Christ is to make a new flatus, & amface of a Church in this Kingdome, a faire and beautiful Tem-pior. Videibid. ple for his glory to dwell in: And hee is even now about the p. 541. Riverus

For first, the fer time to build Zion is come, when the people eliam dici, of God take pleasure in her stones, and favour the dust thereof, fortasse non mi. Pfal. 102. 13.14, 16. The stones which the builders of Babel nus apie varies refused, are now chosen for corner stones; and the stones which nia de Regno they choosed, doe the builders of Zion now refule: Ier. 51.26. Christis suan ba-They shall not take of thee a stone for a corner, nor a stone for nec semper infoundations. Those that have any thing of Christ and of the telligi debere de Image of God in them, begot to creep out of the dust of con- en qued velcont nud vel amni

tempore fieri debet, sed de aliqua periodo temporis, que etsi nondum advenerit, adveniet nibilomi. mis. Fieri enim poteflout quemadmodum expellatur adhuc Indeorum generalu converfio,ita etiam Ecclefia fuo tempere ca pace fruitura fit, in qua ad literam imp'ebuntur, qua buju vaticisii verbu (1/a. 2. 4.) fignificantur. Others of this kinde night be cited.

tempt,



tempt, and to appeare like starres of the morning. Nay to go further then that, the old stones the Iewes, who have beene for k Pfal. 147. 2. so many ages lying forgotten in the dult, those poore k Outcast of Ifrael have of late come more into remembrance, and have beene more thought of, and more prayed for then they were in former generations.

Application to this time. Six figns that God is to build in Englind.

Secondly, are there not great preparations and instruments fitted for the work? Hath not God called together for such a time as this, the present Parliament, and the Assembly of Dia new Temple vines, his Zorobabels, and Ichofhua's, and Haggaies, and Zachariabs? Are there not also hewers of stones, and bearers of burdens? much wholfome preaching, much praying and faiting, many petitions put up both to God and man? the Covenant alfo going through the Kingdom as the chief preparation of mate. rials for the work? Is not the old rubbish of Ceremonies daily more and more shovelled away, that there may bee a clean ground? and is not the Lord by all this affliction humbling you, that there may be a deep and a fure foundation layd?

Thirdly, the work is begun, and shall it not be finished? God hathlayd the foundation, and shall he not bring forth the head from? Zochar. 4.7.0. Christ bath put Antichrist from his utterworks in Scotland, and he is now come to put him from his inner works in England. His work is perfect, laith Mofes. m Revel. 1.8. I am alpha and omega, " faith Christ she beginning and the ending. " Shall I bring to the birth, and not canse to bring forth, sayth the Lord? Shall I cause to bring forth, and shut the womb, sayth

thy God!

I may adde three other fignes whereby to discern the time. from Kevel. 11.1. the place before cited. First, Is there not now a measuring of the Temple, Ordinances and worthippers, by a reed like unto a rod? the reed of the San Stuary in the Affemblies hand, and the rod of Power and Law in your hand, are well met together. Secondly, were is a Court which before feemed to belong to the Temple, left out and not measured: o from him that hath not shall be taken away even that which hee hath, The Samaritans of this time, who P serve the Lord, and ferve their own Gods too, and do after the manners of Idole-

o Mat.25. 29. p 2 King.17. 33.34.

1 Deut. 32 4.

n 1 fa. 66.9.

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ters, have professed (as they of old to the Jewes, Ezra 4.2.) that they would build with you, that they will bee for the 2 in exb rin true Protestant Religion as you are, that they will also con- tring legalus fent to the reformation of abuses, for the ease of tender consci-Hadriani Pon-But God doth so alienate and separate betwixt you and tificis in conithem, by his overruling providence, discovering their designes in Neroberge against you, and their deep engagements to the Popish party; babitis, publice as if he would say unto them; you have no portion, wor right, nor destring & vimemoriall in terusalem, Neb. 2. 20. Oras it is in the Parable ta spiritualiconcerning those who had refused to come when they were in- um, recession vited; yea had taken the fervants of Christ, and entreated este à regula them spitefully, and killed them; the great King hath said in resti divini: his wrath, that they shall not taste of his supper, and hee sends Ecclesia in caforth his Armies, to destroy those Murtherers, and to burn up pit bus & memtheir City, Mat. 22.6.7. Luk 14. 24. Surely a what they have bris effe necessaprofessed concerning Reformation is scarce so much as the Pope viam: ut has did acknowledge, when Reformation did begin in Germany. Confessione cur-However, as it is our hearts defire and prayer to God for them impedint. Lathat they may be faved, so we are not out of hopes, that God hath valer Hom. g. many of his own among them, unto whom he will give b repen- in lib. Exta. tance to the acknowledging of the truth.

Lastly, the time seemeth to answerfitly: The new Temple is built when the 42 Moneths of the Beafts raigne, and of the treading down the holy City, (that is by the best Interpretation 1260 yeares) come to an end. This computation (I con- c Innoc epift. 2. on 1260 yeares) come to an end. This computation (2 confereium ceive) should begin rather before the source hundreth yeare of Roshomag. Ma-Christ, then after it, both because the Romane Emperour jores cause in (whose falling was the Popes rising) was brought very low medium devobefore that time, by the warres of the Gother and other barba-luta, ad sidem rous Nations and otherwise, which will appeare from History. Apostolicam, si-And further because Pope Innocentius (who succeeded about tuit, & beata the yeare 401) was raised so high that he drew all appeals from consuctudo exiother Bishops to the Apollolicall Sea, according to former git pult Indici-Statutes and Customes, as hee faith. I cannot pitch upon a um Epifconale, likelier time, then the yeare 383 at which time (according to "frantin. Vithe common calculation) a generall Councell at Constanti- Edit. Salnur. mople (though Baronius and some others reckon that Councell 1611 p.18.51.

b 71m. 2 3;.



d Can. S.

e Moinar. Myfler . Iziq. pag.46.

f wolphius lection memorab. Het leilnet tempore jam glascebat Antickriffus Rona.

in the yeare 381) did acknowledge the Primacy of the Bishop of Rome, only referving to the Bishop of Constantinople the fecond place among the Bishops: Did not then the Beast receive much power when this much was acknowledged by a Councell of 150 Bishops, though setting in the East, and moderated by Nectarius Archbishop of Constantinople: Immediately after this Courcell, it is aknowledged by cone of our great Antiquaries, that the Bishop of Rome did Libour mightily to drawall causes to his own Consistory, and that he doth scarce read of any Heretick or Schismatick condemned in the Province where he lived but straight he had his recourse to the Bishop of Rome f. Another of our Antiquaries noteth not long before that Coun-Tom. 1. fag. 113. cell, that Antichrift did then begin to appear at Rome, and to exalt himselfe over all other Bishops.

> Now if wee should reckon the beginning of the Beasts reign about the time of that Councel, the end of it will fall in, at this very time of ours: But I dare not determine so high a point: Godswork will ere it be long, make a clearer Commentary upon his word: Only let this bee remembred, we must not think it strange, if after the end of the 1260 yeares, Antichrist be not immediately and utterly abolished, for when that time is ended he makes warre against the Witnesses, yea, overcommeth and killeth them: But that victory of his lasteth only three dayes and a halfe, and then God makes as it were a refurrection from the dead: and a tenth part of the great City fals before the whole fall, See Revel. 11. 3.7.11.13. Whether this killing of the Witnesses (which seemeth to be the last act of Antichristspower) bepast, or to come, I can not say; God knowes. But affuredly, the acceptable yeare of Israels Jubilee, and the day of vengeance upon Antichrist, is comming, and is not farre off.

The practicall use hercof.

But now is there no other application to be made of this point? Is all this said to satisfie curious wits, or at the best, to comfort the people of God? Nay, there is more then fo: it must be brought home to a practicall use. As the assurance of g 16.63. falvation g doth not make the child of God the more presumptuous, but the more humble: neither doth it make him neg-

ligent,

ligent h, but deligent in the way of holinesse, and in all the acts of his spirituall warfare; so that i every man that hath hibil 3.13.14. this hope in him, purifieth himselfe : So answerably, the assurance 106. 5.3. of the new Temple, and of the sweet dayes to come, serveth for a twofold practicall use; even as David also applieth Gods promise of Solomons building the Temple, 1 Chron. 22. 10. for thus hee speaketh to the Princes of Israel, ver. 19. Now fet your heart and your soule to feet the Lord your God, arife therefore and build yee the sanctuary of the Lord God: And this is beside the charge which he giveth to Solomon.

First, then yee must set your heart and your soule to seek God, forafmuch as you know, it is not in vaine to feek him for this thing k. When Daniel understood by books that the 70 yeares of Jerusalems desolation were at an end, and that the time of building the Temple againe was at hand: then he faith, I fet my face unto the Lord God to feek by prayer and supplications, with fasting, and sackloth and ashes: O let us doe as he did: Olet us I Cry mightily unto God, and let us with all our foule, and all our might, give our felves to fasting and prayer; Now if ever, m the effectuall fervent prayer of arighteous man availeth m lam. 5.16. much.

Secondly, and the more actively you must goe about the bunesse. n Be yee stedfast, unmoveable, alwayes abounding in the n I Cor, 15.58. work of the Lord, for asmuch as yee know that your labour is not in vaine in the Lord: What greater motive to action then to know that you shall prosper in it; O Arise therefore and bee o 1 cor. 22. 16,

doing.

And so I am led upon the third and last part of the Text, of

which I shall speak but very little.

The Doctrine is this, Reformation ends not in contemplation, We must put but in action: The pattern of the house of God is set before in practise us to the end, it may be followed; and the ordinances thereof to what is reveaus to the end, it may be followed; the end they may be obeyed: P Give me understanding, saith the pattern. David, and I shall keep thy law, yea, I shall observe it with my p Pfal. 119. 34. whole heart: 9 If yeeknow thefe things, faith Christ, happy are yee 9 10h.13.17. if yee doe them: The point is plaine, and needeth no proofe but application.



Let me therefore (Honourable Worthies) leave in your bosomes this one point more; Many of the Servants of God who have flood in this place (and could do it better then I can) have been calling upon you to go on in the work of Reformation. O be s not flothfull in businesse: and forget not to do as you have s Kom, 12, 11. been taught. Had you begun at this work, and gone about the building of the House of God, as your first and chiefe businesse, I dare fay, you should have prospered better. It was one cause t 14d. 20,21,25 (among others) why t the children of Ifrael (though the greater number, and having the better cause too) did twice fall before Benjamin; because while they made so great a businesse, for the villany committed upon the Levites Corcubine, they u Iud. 18.30,31 had taken no course with u the graven Image of the children of Dan, a thing which did more immediately touch God in

his honour.

Civill affaires der Reforma-

b 2 Sam chap. 10. & 11.

d & Sam. 15.10. c 2 Sam. 20.1.

But I am confident errours of this kinde will be now amenmust not hin- ded, and that you will by double diligence redeem the time. I know your trouble is great, and your cares many in managing the warre, and looking to the lafety of the kingdom, yet mark a 1 Chro. 22.14. What David did in such a case. Behold, in my trouble (a sayth he) I have prepared for the House of the Lord an hundred thousand talents of Gold, and a thonsand thousand talents of silver, and of 5. chap, 8. chap, braffe and iron without weight. David did manage b great wars with mighty enemies . the Philiftines, Moabites, Ammonites, and Syrians; beside the intestine warre made first by Abuer, c 2 sam 2.8,9. and afterward by Absolon; and after that by Sbeba. Notwithstanding of all this, in his trouble and poverty (the word fignifieth both) he made this great preparation for the House of God, and if God had given him leave he had in his trouble built it too; for you well know, he was not hindered from building the Temple, by the warres or any other businesse, but only becaute God would not permit him.

Set before you also the example of the Iewes, when the Prophets of God did stirre them up to the building of the Temple, Ezra 5.1.2. they fay not we must first build the walles of formfalem to hold out the enemy; but the Text faith, they began to build the house of God. I They were not full foure years in buil-

F Egra. 4. 24. with 6.15.

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ding the Temple, and finished it in the sixth yeare of Darins; Now all the rest of his reigne did passe, and all
Xerxes reigne, and much of Artaxerxes Longimanus his
reigne, before the Walls of Ierusalem were built, a for a Neh. 5 14.
about that work was Nehemiah, from the twentieth yeare
of Artaxerxes to the two and thirtieth yeare: And if
b great Chronologers bee not very farre miltaken, the Tem-b vide Furce,
ple was finished fourescore and three years before the Wals Chronosoft 51.52
of Jerusalem were finished.

It is farre from my meaning to coole your affection to the Lawes, Liberties, Peace and lafety of the Kingdome: I defire onely to warm your hearts with the zeale of Reformation, as that, which all along, you must carry on, in the first

place.

One thing I cannot but mention: The Reverend Assembly of Divines may lament (as Augustine in another case) Heu, heu, quam tarde festino! Alas, alas, how slowly doe I make

speed!

But fince now by the bleffing of God they are thus farre Present necesadvanced, that they have found in the Word of God a pattern fity of Ordifor Presbyteriall Government over many particular Congre-nation. gations; and have found also from the Word that Ordination is an Act belonging to fuch a Presbytery: I befeech you improve that, c wheretowe have already attained; till other Acis c Phil.3.16. of a Presbytery be agreed on afterward. Your felves know better then I doe, that much d people is perishing, because there is no d Prov. 29,18. Vision; e the harvest is great and the Labourers are few. Give c Luk-10.2. me leave therefore to quicken you to this part of the Work, that with all diligence, and without delay, fome Presbyteries be affociated and erected, (in such places as your selves in your wisedome shall judge fittest) with power to ordaine Ministers, with the consent of the Congregations, and after tryall of the gifts, foundnesse and conversation of the men. In so doing, you shall both please God, and bring upon your selves f the bleffing of many poore foules that are ready to perish: f 103 19. 13. and you shall likewise greatly strengthen the hearts and hands of

A Sermon preached before, &s.

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of your Brethren of Scotland, joyned in Covenant and in Armi h Hag. 2. 4.5. the Lord be with you; Yea, h the Lord is with you, according to the Wordthat he hath Covenanted with you,

i Eph. 6. 10.

to his Spirit remaineth among you: Feare year not, but i bee firing in the Lord, and in the power of his might.

FIN IS.

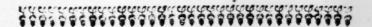
Die Mercurii 27. Martii, 1 644.

It is this day Ordered by the Commons affembled in Parliament, That Mr. Nicoll doe from this House give thanks unto Mr. Gillespie for the great paines be took in the Sermon he preached this day at the intreaty of the said Commons, at St. Margarets Westminster, (It being the day of publike Humiliation,) And to desire him to Print his Sermon. And it is Ordered that no man shall presume to Print his Sermon, but whom hee shall authorise under his hand writing.

H.Elfynge Cler.Parl.D.Com.

I appoint ROBERT BOSTOCK to Print this Sermon.

GEORGE GILLESPIE.



Errata.

Page 8. line 7. for come read to come, pag. 10.marg. for win read win, pag. 18. marg. for xónacio read xónacio, pag. 25. for ou con read oócos: Smaller errours the Reader will pardon.



Die Mercurii, 27 Martii, 1644.

Assembled in Parliament, That Master Bond, and Master Nicolls. do from this Howse give Thanks unto Master Bond, for his great pains he tooke in the Sermon he preached this day at Margret Westminster at the intreaty of this House (it being the day of Publike Humiliation) And they are to desire him to print his Sermon. And it is Ordered that none presume to print or reprent his Sermon without being authorised under the hand wrighting of the said Master Bond.

H. Elfynge Cler. Parl. D. Com.

I do appoint Francis Eglesfeild to Print my Sermon.

John Bond.



SALVATION

MYSTERY:

A PROSPECTIVE GLASSE for ENGLANDS Case.

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As it was laid forth in a Sermon preached at MARGARETS in Westminster, before the Honourable House of Commons, at their monthly Fast, March 27.

BY

JOHN BOND,

B. LL. late Lecturer in the City of Exceter, now Preacher at the Savoy in London.

A Member of the Assembly of Divines.
Published by Order of the Commons House.

EXOD. 3. V. 2.

The Bush burned with fire, and the Bush was not consumed.

Jud G. 14. v. 14.

Out of the easer came forth meat, and out of the frong came forth Spectnesse.

LONDON.

Printed by L. N. for Francis Eglesfeild, and are to be fold at the figure of the Marygold in Pauls Church-yard. 1644.

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TO THE HONOVRABLE HOUSE OF COMMONS NOW ASSEMBLED IN PARLIAMENT.

HONOURABLE WORTHIES:



HAT which by your first command, was in part, presented to your eares from the Pulpit; is here at your fecond command, fully represented to your eyes from the Presse. It is a piece, I dare fay, as rare and usefull for the Plot and Subject, which are immediatly the Lords; as it is plaine and homely in my stile and method: In the dreffe thereof, I thought

it a duty to put off Ornaments; for although it was Preached upon the yearly day of the Kings Inauguration, yet that season March 27. was also the Monthly day of the Kingdoms Humiliation; when you did endeavour to Weepe, Pray, and Fast for the Royall Familie; whilft others (perhaps at Oxford) did Drinke, Blaf-1 3 pheme,



phome, and Debauch themselves, to shew their Loyaltie to His Majesty.

The subject of this sermon, is like the two Pillars which guided (our type) Israel through the Wildernesse to Canaan by day, and night: The one was a Cloude, which might well signific the Lord hiding himselfe: The other of Fire, importing him to be the Saviour of Israel even whilst he was in that Cloude.

There is much talke now a dayes of new light, and that new light as it is held forth by some, is nothing less then old darknesse. I may safely promise you in this Treatise, at least, the dawning of a light that is new Orthodoxe and certaine: By which I have endavoured to begin the discovery of a hidden Mine of precious Providence; though all my labours, have scarcely opened the uppermost surface of the ground. I shall leave the accurate searching of the veynes to more able observers.

I confesse that I did make an Essay upon his very Text, in my native climate, before my banishment; but being plundered of those speculative thoughts; and baving, since that time in some measure experimented this text; I conceive my selfe bound in conscience to give you some meate out of my Exter. Surely there is a wast difference betweene hearing of the Lord by the

Job. 42. 5. hearing of the eare and when our eyes have feene him.

May it please you therefore to travell over this unusuall discourse once againe; because Mysteries commonly are not understood at the first perusall. Sure I am that never any Parliament in England, had greater need of Viatica than your selves: You are made a Spectacle to Angels and Men; And believe it, you are set up, for the fall and rising againe of many in England. The Lord hath cut off all bridges behind you (and blessed behind name that they are cut off) And now, together with you, all the Treasures of great Britaine and Ireland are imbarqued: And according to your standing or falling in this great Cause, must the present Generation and their Posterities in the three Kingdoms, begin the dates of their perpetuall meal or woe; for, pure Reformation, or open Popery; ingenious Liberty, or Norman Slavery must now be made the sestled Master: Nay,

so allade to Cælars speech, you do now carry the whole Protestant Cause, withall its Fortunes.

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For mine owne part, there is nothing upon earth, that doth more amaze mine intellectualls, then the prodigious Lethargie that doth still rest upon the heads and hearts of cursed Neikers, and Protestant Malignants in the Land, even now when both parties do abhor indisferency, and that the excreable Rebels of Ireland are brought over: But I might silence my selse in this Quos perdece vult Jupiter, cos dementat. Surely the Lord hath smitten the generallity of the Land with madnesse and blindnesse and attonishment of heart, as he threatned the sews. Otherwise they could never dreame of desending Parliaments by Malesactors, Property by Desperado's, and Protestanisme by Irish Rebels. May, we not fear less the Spanish, or Irish, or other Forreigners, may be give whole Land of the King, and obtaine it, alleadging that the Nation, is not Compos mentis?

But my hope shall be, that after the Lord hath deeply humbled us for our old and new abominations, and broken us as he did Nebuchadnezzer, when he hath he wen us downe, cut off our branches, shaken off our leaves, and scattered our fruits; when he hath driven us from men, and suffered our haires to grow like Eagles feathers, and our nayles like Birds clawes; then at the end of the dayes, mens reason and understanding shall return to them againe, and perhaps, our glory also. At least, I am consident, that God will leave in the middest of us an Zeph. 3.12. afflicted and poore people, and they shall trust in the name of the Lord.

Meane while, it is my Petition to you, and for you (Worthy Patriots) that you may hold-out through all those seas of difficulties which are before you; And that you may remember that God is not unrighteous to forget your worke and abour Heb. 6. 10. of love, which you have shewed toward his name: Yea, you 2. Thes. 3. 3. may take it for a positive promise. The Lord is faithfull, who shall stablish you, and keepe you from evill; and we have confidence in the Lord, touching you, that you both do, and will do,

Deut. 28.28

(3)

Vers. 5. do, the things which he commands you. And the Lord direct your hearts into the love of God, and into the patient wayting for Christ. This is the fixed hope, and shall ever be the fervent prayer, of

From my Study at the Savoy Aprill 20. 1644. Your Humble

and willing

Servant,

JOHN BOND.

A



SERMON PREACHED at a late Fast before the Honourable House of Commons.

ISAIAH 45.15.

Verily, Thou art a God that hideft Thy felfe, O God of Israel the Saviour.



He Spring-head of this Text (as some Analysis. conceive) doth arise at the sixth verse of the 44. Chapter. Others doe tetch it as high as chap. 43. vers. 14. Thus saith the Lordyour Redeemer, the Holy One of Israel; for your sakes I have sent to Babylon, &c.

And the Streames do run downe as far as the end of chap. 48. The whole divides it selfe into two branches.

The first is a propheticall promise of the returne of the Jewes from their Babylonish captivity: That ends with this chapter of my Text. And,

The second is a Propheticall threatning of the downfall of Babylon shortly after that deliverance: This extendeth from the beginning of the next Chapter [Bel boweth downe, Nebo stoopeth] to the end of this Prophesie, chapt. 48. [There is no peace, saith the Lord, unto the micked.]

(3)

Coherence.

In this propheticall-promifory-Chapter of my Text,

commonly three parts or heads are observed.

I.

The first sets forth the principall Instrument of this strange Gaole-delivery : Tis Cyrus the Persian, whom the Lord doth call by name to this great service; For instead of [Spacus] that is in the Median language Canis, (fo called because he had been nursed by a Bitch) he is firnamed [Corefeb] by the Perfians, which amongst them doth fignifie a Lord. This strange man is anointed, that is, authorised and fitted to this strange work. The sitting of him lyes in these particulars.

Herodotus. Inftinues.

> First, in giving Strength unto him: wisdom and strength are for the war) The Lord doth promise to hold his hand as the Scribe doth guide the hand of his unready scholar; or rather as Elisha did put his hands upon the hands of Joash King of Israel, when he did shoot the arrow of the Lords deliverance, the arrow of deliverance from Syria, 2 King. 13. 16,17. So runneth the expression of this Prophet, verf. I. Thus faith the Lord to Cyrus, whose right hand I have holden, &c.

> Next, the Lord doth as it were provide Pioners for him to further his march, by opening of gates, levelling of waves, and removing all obstacles and impediments; verf. 1. I will loofe the loynes of Kings, to open before him the two-leaved gates, and the gates shall not be shut, verf. 3. I will go before thee, and make the crooked places streight, &c.

> But there is a third thing yet behind, and that is the finewes of war, a fufficient treasury for the work. This alfo shall be supplyed, vers. 3. And I will give thee the treafures of darkneffe and hidden riches of secret places, &c. Thus the Lord will be in stead of Auxiliaries, of Pioners, and of Treasurers, to fit Cyrus and his Armies for this great service.

Secondly,

Secondly, in cafe that all these three particular promises should not be enough to steele the hearts of the lewes to fet upon this hard work, and to hold out in it; the Lord in the next place, dorh proclaime all his great Attributes before them to encourage them in their way. Thus when he was to put Mofes upon that great defigne of bringing the people of Ifrael out of Egypt, Hee proclaimeth His Name before him, Exod. 3.14. I am that I am, thus shalt thou say unto the children of Israel, [I am] hath fent me unto you. The like in Exod. 6. vers. 2. where he telleth him of his great Name Jehovah, by which faith he, I was not known unto Abraham, Isaac, and Jacob. This head of the Chapter runneth onward from the end of vers.4. to vers.14. It is one continued, loud, large proclamation of the Lords excellencies and prerogatives royall, thereby to support their spirits against all difficulties. The fumme of the whole incouragement may be thus rendred; I can (faith God) and I will muster and command all things from the rifing of the Sunne, and from the West, vers. 5. & 6. both light and darknesse, vers. 7. the heavens, the skies, the earth, vers. 8. All these will I mufter and draw forth for this work, rather than it shall die in the birth: And as for that Potsheard, that Clay, Babylon, it shall herein know my love unto Ifrael, versig, and shall feele what it is for a creature to strive with its Creator, or for a birth to tax those parents that begat and bare it, vers. 10. This part reacheth to vers. 14.

The remainder, which is the third piece of the Chapter, is a kind of twifted promise, partly respecting the deliverance from Babylon in the letter; and partly (according to the usual manner of the Prophets) intermeaning some passages concerning Christ and spirituall redemption, in

the mystery.

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Division.

The words of my Text, if you looke upon them with reference to the bordering verses, they are an alrupt Apostrophe. If you view them in themselves without that reference, they are an Epanorthosis or correction.

Relatively.

First looke upon them with reference to the bordering verses; so you shal finde that this verse of my text seemes not at all to be of kin to other parts of the chapter. The whole feries standeth thus; The Church having heard & confidered all the promises, prophecies and passages of this strange work of salvation and redemption from Babylon, how that it shall be done by Cyrus, an heathen King, an enemie to the Iewes: and observing also that there were fo many crooked places that must be made streight, so many gates of braffe that must be shattered and broken in pieces ver. 2. and having further confidered ver. 8. that this fame righteousnesse must drop down from heaven above, as it were by a miracle; that it must come up from the earth beneath, as if it were from low and contemptible meanes: Nay finally they having also seriously pondered that this grand redemption shall be done without price and without remard, as ver. 12. (and who will doe a worke without wages? who goetha warfare at his owne costs? yer faith God) he shall build my City and he shall let go my captives, not for price, nor reward, faith the Lord of hofts Having confidered all these strange curcumstances & rubs in the way, all these Meanders, these up-hills & down-hills in the passage, and having lain them together, she cryes out like one astonished, and in a kind of abrupt Apostrophe doth interrupt the Prophet in his Sermon with this mixed admiration twixt feare and faith [verily thou art a God that hidest thy selfe, O God of Israel the Saviour that is, whilst thou hidest thy selfe, O God, yet thou art the Saviour of Israel.

Thus

Thus with reference to the bordering verfes, the Text is an

alrapt interrupting Apostrophe.

Next, confider the words in themselves, and they are a Absolutely. kind of Epanoathosis, a correction: For in the former part of the verse, the Church seemeth to trip, stumble, and stagger, at the strangenes of the manner of the prophecied deliverance from Babylon; it is carried on in fuch an abstrufe, intricate, unusuall way and method, that The cryes out as one at a loffe, [verily thou art a God that hidest thy selfe Here is her trip, her stagger, her stumble at the strange manner in the former part: But then she recovers her felfe againe in the latterpart to a confident per-Grafion of an undoubted good iff ue or end at last, concluding certainly that the up hot will be monderfulfalvation unto the Israel of God; though the maner be strange & various, yet the issue will be, shall be good and certaine: Though thou be (faith she) a God that hidest thy selfe, yet O God, I believe thou wilt be the Sariour of Ifrael. Thus The trips in the first, and recovers her selfe in the latter. and you know the proverb, be that stumbles & doth not fall, makes the more speed in his way. This is the state of the Text: So that the former part of it is a kind of musing admiration at the strange manner of Gods proceeding; the latter part is a confident persmassion of the finall good isfue.

If I would be curious to mince a text, both those ge- Sub-divinerall parts might admit of a more particular anatomie, sion. As first in that strange hidden manner of this work, there are three severall steps or degrees: and as many more (answerable to them) are to be found in the certaine beleeved

illue of this falvation.

In the manner is implyed,

I. Anobscurity; 'tis an [bidden God]

2. The willingnes of that obscurity, a [felfe-hiding] God. 3. The



3. The certainty of both, [verily]: hou art fuch a God. In the issue, there is an exact opposition to all those three both in quantity and quality. For

1. This bidden God was [notwithstanding] the

God [of I frael.]

2. This selfe-hiding God was (eventhat while) a

[Saviour.] And

3. The certainty, exprest in the affeveration [verily] is answered and over-powered by an admiration, in the interjection [o] as though the mouth of the speaker had been too narrow for his heart and observation. And thus the whole tenour of the text doth runne somewhat like the beginning of Pfal. 73. ver. 1. Truly (or yet) God is good to Israel, even to such as are of a clean heart. Why [truly] or [yet]? See the next verse, ver. 2. but as for me my feet were almost gone, my steps had well-nigh slipt: Wherefore? ver. 2. For I was envious at the foolish when I saw the prosperity of the wicked. Marke, he recovered himselfe in the issue, though he stumbled at the entrance. It seems that the Lords dispensations in those dayes went on like this deliverance from Babylon; and this deliverance went on just (me thinkes) like the motions of a Clocke: Fixe your eyes stedfastly upon a Clocke while it is going, you shall only heare and see the ballance moving and clacking above, but you cannot perceive the poises making any motion that while, neither can you discerne the finger of the watch to goe forwards; but take off your eye for a while, leaving a marke upon the place, and then you shall finde easily [in fasto ese] that the Clocke hath gone, though [in fieri] you could not perceive it in motion. Such was the carriage of this worke: While the people of God did stedfastly and continually fix their eyes upon it, it was advanced in fuch an abstruse, intricate, infensible way, that they could see no motion at all. Thus we reade

reade in Ezra 4. ver. 24. Then ceased the worke of the house of God which is at Jerusalem; and yet even then it scarcely ceased, for in the next Chapter, chapt. 5. the Prophets prophesyed, ver. 1. and the eminent men begun to build againe, ver. 2. & 5. The ballance of the Clocke did continue their clacke, and at last the Clocke did strike out.

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So much ought necessarily to be said for draining, levelling, and trenching the ground for a foundation. Now (not to detaine you any longer from the thing that I doe principally intend) the Offervation from the whole Text and Context thus briefly explained, divided, debated, must run thus: That,

Gods great salvations of his people, but especially Observafrom Balylon, are commonly carried on in a mystery. tion.

Here is falvation, because a Saviour: And so great a salvation, that it strikes the beholding Church or Prophet into an admiration, they cannot expresse it without an interjection, O God of Israel the Saviour. And that this salvation is from Balylon, the whole tenour, graine and straine of the History doth declare.

Salvation is nothing else but the putting of a thing in-Explicato a safe condition; and it is sometimes taken astively with tion. respect to the Author; As Exod. 14. 13. Stand still and Salvation, see the salvation of God; And so I say here, the Lords salvation, what. vation: Sometimes salvation is taken passively, with respect to the receiver; As you may reade in the Psalmist, Psal. 14.7. O that the salvation of Israel were come out of Zion; And so I say, the Lords salvation of his people: Therefore both those significations are in the Position; and both those sorts may be surther considered, first, with respect to their subject, whether as common, publique, or generall, respecting a whole Nation, Church or people; or as particular, private or speciall, of a place, member, or person.

Next, with respect to the object, or [materia circa quam.] So there is a salvation [in spiritualibus & Eccle-siasticis] a spiritual, a religious salvation, that is the same with [Resormation.] And there is a salvation [in Politicis, Civilibus & secularibus] a salvation in politique things, and this is the same with [Deliverance.] In this place you must take in both, Resormation and Deliverance, because both are expressed in this Prophecie, as we may gather out of Esa. 44.28. Saying to Ierusalem, Thoushalt be built; there is the Civill or politique salvation, the State-salvation, the Deliverance: And to the Temple, Thy soundation shall be layd; there is the Spirituall and Ecclesiasticall salvation, the Church-salvation, which is the Resormation.

And accordingly I shall carry on my doctrine, both in the Demonstrative and applicative parts of it, using the word [salvation] in both these acceptions, for Reformational Deliverance: And thus Gods great salvations of his people, especially from Babylon, are carryed-on in a mystery.

Bakylon in scripture is of two forts.

First, there is literal, Easterne, Asiatique Babylon. This was the Metropolis of Chaldea, & sometimes of the world. Of this we reade commonly in the Old Testament, and it is meant immediately in the Text.

Next, there is Mysticall, westerne, European Babylon, this is Rome, the Metropolis of Italy, and it was sometimes the Queen of the Nations: Of it we doe reade commonly in the New Testament. This is also included in the Doctrine.

In a Mystery A mystery punsheur and for the smoother sounding pusheur doth signific an bidden, abstruse, secret matter, a thing shut up under bars and locks from common sense and carnallreason. It doth include the se two conditions.

Babylon, which. Easterne.

Westerne.

Mystery, why.

First, [Respectu Dei] in respect of God, it is an act or work not of his common, generall, ordinary providence; but of his particular, speciall, extraordinary power, wisdome, justice, mercy; tis not only the work of his hands, but of his singer; as the Ægyptian-Magitians acknowledged concerning the plague of Lice (Exod. 8. verse 18, 19.) when they saw that their inchantments did faile them in that particular, they said unto Pharaoh, This is the [Finger] of the Lord. Thus in respect of the Lord, a mysterious carriage of a businesse its (as Isaiah says els where, Chap. 28. verse. 21.) His worke, his strange worke, his act, his strange act.

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Next, [Respectunostri] in respect of us men, it is hard to be understood, 'tis to the common multitude as a thing looked up in a strange language, as I Cor. 14.2. (I may allude at least) For he that speaketh in an unknowne tongue, speaketh not unto men, but unto God, for no manunderstandeth (or heareth him) hombeit in the spirit he speaketh [Mysteries.] In short, a Mystery, is to the generality of men, a paradox, a riddle, a secret that doth require a revelation; as Dan. 2.28. There is a God in Heaven that

revealeth secrets wonshesor say the Septuagint.

Thus much I meane by a mysterious carriage in generall, viz. when a salvation is wrought out in a course, besides, beyond, or against, the beaten rode of common providence & carnall capacities. Let us borrow but one versomer to expresse it allusively: See, Pro. 30. verse 18. There be three things which are too wonderfull for me, yea four which I know not: reade verse 19. the way of an Eagle in the ayre, the way of a Serpent upon a rock, and the way of a Ship in the middest of the Sea. Just such is usually the way of the Lord in carrying on his great salvations, and especially from Babylon. Let us severally consider those three comparisons.

The way of an Eagle in the Aire, Amongst all the Elements, the aire alone is invisible and least palpable; it doth most easily give a passage to any natural body, and as suddenly comes together again. Amongst all fords of the heaven, the Eagle is accounted strongest, and therefore doth sly very swiftly; and being a bird of prey, he motion is exceeding various too, according to the course of the game that is before her: Who then can guesse before, or trace-out afterwards, the way of an Eagle in the aire?

The may of a Serpent upon a Rock] is no leffe hidden. Oh! how doth this creeping creature wind, wave, and weave it as the goes? what felf-obliterating chiverdils and indentures are made in her motion? Now the head doth point this way, in a moment it stands to the other hand; 'tis hard for him that meeterh her, to guesse whether or no she be comming towards him: But especially when a Serpent goeth [upon a Rocke] then there is no meanes to heare her motion as in the sand & amongst the leaves, orto see and trace it as in the dust and clay; no noyse, no impression is made to help the eare or eye of him that seeketh her way.

But the way of the Ship in the middest of the Sea is more abstruce and uncertainethen both the former. There are three principles of variation and uncertainty in her motion: First, the wind above, that bloweth where it listeth, and we heare the sound thereof, but know not whence it commeth, nor whither it goeth. Next, the waters beneath are the most inconstant of Elements; for (besides that they are driven of sierce winds) their own naturall ebbings and slowings, are a dayly constant inconstancy.

But (lastly) the greatest principle of uncertainty, is the minde and pleasure of her Pilos within, who at his

will

will doth often turne her to halfe a point against the motions both of winds and waters. In short, she finds me path before her, the leaves no trast behind her, and all her movers, above, beneath, within, are most uncertaine. Who then can know the way of a Ship in the middest of the Sea? So, not-to-be-quessed, not-to-be-traced are the Lords carriages of these kinds of falvation.

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My Doctrine is somewhat like that peice of Ezekiels wheele, which he calleth [Rotam inrota] Ezek. 1. 16. Their appearance and their worke were as it were awheele in the middest of a wheele: So here is a Dostrine in the middest of a Dostrine. The first is as it were the generall Thesis concerning Gods great salvations indesinitely. The second is as an Hypothesis drawne our of the wombe of that Thesis, concerning the redemption from Babylon in particular. And accordingly I shall have an eye distinctly both in my demonstrative and applicative parts, looking upon these two, severally and apart.

First then Demonstratively, concerning the generall the Demonstra-Thesis, that Gods great salvations of his people, are tion. commonly carryed on in a mystery. O what rare Maps In Thesi. of faving monders, what admirable anatomies of publique mercies could I here spread before your eyes this day!

Only let us crop off some full eares.

First observe that great preservation of old Jacob and Iacobs Fahis family by their removall from Canaan into Egypt, mily. in the time of the Famine: How strangely was that deliverance brought about! The designe was to preserve Jacob and his posterity, and to make a way for that great worke of redemption out of Egypt which followed after: But marke the method; First Foseph, who by his owne dreames and his Fathers hopes was to be the glory and prop of the family, he must be given for lost to his Father,



ther, his brethren, himself: His Father gives him for torne in pieces, his Brethren doe fell him into Egypt for a bondflave, and there he is cast into prison by Potiphar after he had been first advanced. So that now not only the Fathers hopes are dead and buried, but Josephs owne faith is put to the tryall; and all this to make may for the greater deliverance. Doe not these things now looke like a falvation ? Nay farther yet, old Jacob must be necessitated by Famine to fend downe into Egypt to buy food, and there he must first lofe his Son Simeon; and next his dearest Benjamin must be sent and lost in his owne and brethrens apprehensions: And yet all this appeareth at last to be nothing else but a meere plot of mercy, a very ambushment of Providence for the greater advantage and advancement of the whole family, as you fee in the iffue. For first all the brethren of Joseph with their boushol had thereby their prefervation and preferment whereas otherwise they had perished by famine. Secondly, Benjamin who was the most hazarded and lost man among st them when the cup was found in his facke, he hath gotten a multiplied portion. Thirdly, Iacob himselfe (the father) he doth gaine five formes for one, that is, for his deare 10feph, whom he conceived to be lost, he receiveth the same To feph againe with an addition of Ephraim and Manasses; and also two of his owne sons whom he conceived to be loft, [Simeon and Benjamin,] are cast in to boot: Thus five are returned for one. This was an ambushment of mercy. And finally as for Ioseph him felfe, he must have a double bleffing and portion, and is made the head of two Tribes; one of which (Ephraim) in short time after the throne was erected, didget away ten of the twelve Tribes from the Scepter of Iudah. Was not this a mystery of mysteries? Thus farre concerning the salvation of Iacob

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and his family when they were carrie from Canaan into

Egypt.

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But in the next place, the preservation of the seed of I raclin E-Jacob in Egypt, and their returne from thence to Canaan sypt. againe, at the end of foure hundred and thirry yeares, was more admirable then their first going thinher, their strange preservation in Egypt was shadowed in that Emblem of a fiery bush not confumed, Exod. 2. ver. 2. And the Angell of the Lord appeared unto [Moses] in a flame of fire out of the midst of a balb, &c. a token of Israels continuance in the midst of the iron-fiery-furnace. Their filvation or deliverance was in this manner. Mofes (not while he was in favour in Pharaohs Court, but) after that he was a fugitive, an exile being a stammering shepherd must be the principall instrument in the work; and bee together with his brother A aron, (another contemptible Levite) with a rod in their hands, must fetch out of Egypt in spite of an hardned King, and all his Magicians, (how many gueffe yee?) fix hundred thousand men, befides a mixt multitude with women and children. Hee that can deny this to be a heape, a cluster of wonders, let himselfe be recorded for a wonder of stupidity.

Once more; a third instance, in the time of the Judges; From Mi-See but that great falvation and deliverance of Israel out dian. of the hand of the Midianites and their confederates: and let us cast our eye equally upon both parties, the Oppressors and the Delivered. First, look upon the Oppresfors; confider their power, their cruelty. In Iudg. 6. in the first verse you shall reade that Israel had served an apprentiship of seven yeares under their tyranny. In the 2, 3, 4, and 5. verses, you shall reade, that poore Israel was faine to run into dens of the mountaines, and caves, and strong-holds, that their fruits were destroyed assoone



as they came forth; that their enemies came up as grafhoppers, and left no sustenance for Israel, neither sheepe, nor oxe, nor affe; and this fury still increased, for verf. s. they came up with their cattell and their tents, and they came as grashoppers for multitude, for both they and their camels were without number. That for the enemies part. Next, look upon Ifrael the Delivered, and confider their power and strength. Their Generall, would you know what he was? He was Gideon, a Thresher, afterward called Ferubbaal, a man called away from the barne, from the threshing floore, Iudg. 6.16. His family poor in Manaffes, and himfelf the least in that poor family; a man taken from the very flaile to be a Captain-Generall. And for his Forces, it is true, at the first they were a considerable number; they were (the text faith) two and thirty thoufand; but then the Lord falleth to leffening of them. First, he beginneth with a Proclamation, and thereupon some two and twenty thousand of them do go away. Next, the Lord hath another experiment, of lapping, and by that meanes hee fends a vay all the remaining ten thousand, except only poore three hundred; So that now about the hundredth part of Gideons forces is left. This handfull under the command of Gideon the Thresher, must go against the numberlesse Midianites. But yet an handfull with chovce meapons, at some advantages, may do great things? True, but in the next place looke upon their Armes, both defensive and offensive, Judg. 7. 20. they were to go with empty pitchers, and lamps within the pitchers in one hand, and in the other hand they must hold a trumpet, and with blowing those trumpets, breaking the pitchers, and holding out the lamps, they shall beat the Midianites. Here is a Mystery with a witnesse; A number lesse armie, totally routed and cut in pieces without any weapon appearing against

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against them, broken in pieces with the breaking of pirchers, fright ned with the sight of lamps, and utterly blown away by the sound of trumpets. This is Gods great salvation carried on in a Mystery.

Yea, but what is all this to falvation from Balylon?

That I confesse is the Hypotherapped as the generall; these even that Gods salvations from Bakylon are carried on in a mystery. There are two Bakylons mentioned in Scripture. First, Bakylon the Easterne, which was that in Chaldea, the literall Bakylon; and Bakylon the Westerne, which is that in Italy, Rome, the mysticall Bakylon. Concerning both these, I could shew you distinctly that Gods great salvations out of them, are commonly carried on in a mystery.

First, concerning salvation and redemption out of the From Eahand of literall, Easterne, Chaldean-Babylon, we find no stern Babylesse then foure whole bookes of the Scriptures spent to lon. shew the extraordinary deliverances of Gods people from thence. Two of these books are historicall, as Ezra and Nehemiah; other two are propheticall, as Haggai and Zechariah. It would be too long for me to epitomize all the expressions of those books, and of some others, which doe shew the wonderfull mysterious carriage of that worke: Only take notice of two places to this purpose.

First, of that vision of Ezekiel, which, as I conceive, doth typishe the Jewish returns from Babylon, Ezek.1. The whole vision is large; in it there is mention of a whirle-wind out of the North, a great cloud, a selfe-insolding fire, and out of the midst thereof the colour of Amber, vers.4. Also out of the same midst, the likenesse of soure living creatures, like men, vers. 5. they had foure faces, foure wings, they had the feet of Calves,



the hands of men, &c. vers. 6, 7, &c. Strange mixtures and varieties! I will only pitch upon that piece which concernes the wheeles. Those wheeles (as Interpreters conceive) do fignifie the Lords providence: and the motions of the wheeles, the feverall alls and turnings of that providence in the deliverance of his people from Babylon the Easterne; therefore, vers. 18. it is said the wheeles were full of eyes round about; (The eyes of the Lord do runne thorow the world) But I would especially take notice there of the [involucra providentia] the intricate involutions and incirclings of those wheeles; it is set downe, ver. 16. Their worke was, as it were a wheele in the middle of a wheele, to fignifie, the eccentricall and concentrical motions of that peoples return from Babylon, where Ezekiel was now a captive amongst them, as you may reade verf. 1.

But a more full and cleare place to shew the mysteriousnesses of the deliverance of Israel from Balylon the Easterne, is that in the Prophecie of Zechariah. Look but upon that one Text in Chap. 1. vers. 8. 1 sam by night, and behold a Manriding upon a redhorse, and bee stood among the Myrtle trees that were in the bottome, and behind him were these red horses, speckled and white. This Man is Christ; These horses with him are his Angels; and their designe is to bring the Jewes out of Babylon the Easterne, where they had lyen under Gods indignation these threescore and ten yeares, as you may reade, vers. 12. But marke how that redemption is carried in the clouds, there are no lesse then sive notes of obscurity in that verse, signifying the Mysterious progresse of the worke.

1. It is faid that this vision was in the [night] both in the night (that is) of adversity, and in the night of ignorance.

norance. Little comfort, sew Prophets were lest to re-

2. This man is in [a bottome] that is, obscurely placed

out of fight: And as if that were not enough;

3. In this bottome he stoode among the [Myrtle-trees:] There was a grove of tall trees, in the center of a vallie; so that the Jewes might well have said unto him as here in the text, Verily thou art a God that hidest thy self. But that is not all.

4. His forces, his Auxiliaries, stoode [behind] him, faith the text, that is, they were not only covered by the valley and the myrtle trees, but they were covered by the interposition of Christs person too; they were trebly covered, with the valley, with the myrtle-trees, and with Christ that stoode before them. And

5. This [Speckling] or dapling of the horses is obfervable, it doth shew the interchangeable, party coloured texture of that worke; year the red and the white with the speckled, do shew the mixture of peace and bloud

that they did troop together in this worke.

But here some might object, True, true, all this is confessed, that great salvations in generall, and in speciall those from Easterne Babylon have bin, are carried on in a mystery; but now such wonders and miracles doe cease; what is all this unto us in these times?

In the next place therefore, I will shew that salvation From Wefrom Babylon the Westerne, from Romish Babylon (that is, sterne Bathe salvation we are now upon 7 must also be carried on bylon.

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For this purpose, first I would commend unto you a choyce text for our times, me thinks it is as a word upon the wheeles in these our dayes, 'tis Dan. 2. where you have a prophetique vision, a vision of an Image, whose



bead is of gold, the breaft and armes of filter, the belly and thighs of braffe, the legs of Iron, and the feet part iron, and part clay; Expositors doe conceive that this soure-fold image doth fignifie the foure famous Monarchies of the world: The Allyrian, the Perfian (as it is commonly called) the Grecian and the Roman Monarchies. first three of these are past, and (without question) we are come now to the lower part of the fourth, I meane the Roman Empire is removed, and we doe feethe mixrure of Iron and Clas, whether you take the iron and clay for the division of the Roman Empire into the Westerne. and Easterne according to verse 42. And as the toes of the feet were part of iron and part of clay, fo the Kingdoms Shall be partly strong, and partly broaken, (or brittle;) the Easterne Empire was first broken off: Or whether you will understand a kind of compounding of succession between the Romane and the Germane Empires: Or whither (laftly) a mingling and dawbing of the spiritual and temporall (that is, the Imperiall and Papall; powers together; yet still, wee are come to the feete of the Image, and to the very toes of those feete, which are this Babylon the Westerne in its present condition; for both branches of the proper Romane Empire are withered, and the Germane Eagle was never fo strip'd of her plumes as now: Yeathevery Papacie of latedoth shed her Prelaticall feathers continually: So that both Scripturechronologie, and common fense, do evince, that the Image doth stand at best but on tip-toe; and the time is at hand, (I conceive it is prefent) in which it shall be throwne downe and utterly abolished. But (you will aske me) how must it be throwne downe? by what meanes shall Gods people be delivered out of the hands of this Romane Babylon? Truely by as strange meanes as ever was read

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reade of; See the 34. and 44. verses of the chapaer: First (in the 24. verse) Thou sawest till that a stone was cut out without hands (here is a mystery, a stone cut out without hands, or which was not in hand) which smote the Image upon his feete which were of iron and clay; and trake them to pieces. This stone is Jesus Christ, (as Matt. 21. 42.) The stone which the Euilders rejeded, the same is become the head of the corner; (verse 44.) and whosoever shall fall on this stone, shall be broken, but on whomfeever it shall fall, it will grinde him to powder. This Scripture is most exactly true concerning Christs goverming in his Church, he will crush all oppositions as the potters vellels. Againe, this Stone is cut out of the mountaine without hands, &c. That is, the Image shall be cast downe, and the king dome of Christ shall be set up, not by common carnall might and meanes, but in a speciall and divine manner, for so it followeth in Daniels interpretation (verse 44: 45.) In the dayes of these Kings (at the close of the last Empire) Shall the God of Heaven set up a Kingdome which shall never be destroyed, and the kingdome (ball not be left to other people, but it (ball breake in pieces and confume all these Kingdomes, and it shall stand for ever. For sinuch as thou fanest that the slone was cut out of the mountaine without hands, and that it brake in pieces the iron, the lraffe, the clay, the filver, and the gold: The great Godhath made knowne to the King what shall come to passe hereafter, &c. I could wish that this seasonable place of Daniel might come often into the thoughts of all our ferious active spirits in these times for their in- Mariana. couragement : And the rather, because I finde that the Cornel. a Jesuits themselves doe fall-in with my present interpre- Lapide, c tation, so far, that they have much a-doe to make such a alii. retreat as may feeme to excufe the Pope and Rome from

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the names of Antichrist and Babylon. Another vision of the foure Monarchies like unto this, is to be seene,

Daniel 7.

Adde to these, that place of the Apocalyps (which is, as it were, the Book of Daniel in the New Testament) Revel. 14. vers. 6,7,8. there 'tis shewne that the falvation of Gods people from Babylon the mysticall, shall bee carried on in a mystery, vers. 6. And I saw another Angell fly in the midst of heaven, having the everlafting Gospell to PREACH unto them that dwell on the earth, vers.7. faying with a loud voice, Feare God, and give glory to him, for the houre of his judgement is come, & c. Hereupon in the eighth verse, there followed another Angell, saying, Babylon is fallen, is fallen, that great City, &c. Fallen? why, what ayled her? what was it that threw her downe? Surely it was nothing but the Angell that did fly in the midst of heaven, having an everlasting Gospell to preach unto them that dwell upon the earth: It was meerly the preaching of the Gospell, if you will know it. So that it seemes the Lord will throw downe Babylon the mysticall, just as he threw downe the malls of Jericho, with an holy blast, by the breath of the Gospell; it shall be preached flat to the ground. No marvell that our Prelates were fo angry with Ledurers.

Another expression of her overthrow might be gathered out of Revel. 17. 13, 14, 15, 16. I will but name it, because my reverend Brother in the morning hath prevented me. And Chap. 18. vers. 2. where you shall find that Babylon shall be thrown down meerly by Gods immediate supernaturall working upon the spirits of those men that were formerly friends and fastors for the Whore: For sirst its said, verse 13. that, these (that is, the ten bornes, which are ten Kings) have one mind, and shall give

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their power and strength unto the Beast. Verse 14. These Shall make war with the Lambe. Here they doe unite and agree well enough to perfecute the Saints: but reade on to verse 16. there they fall upon the Whore their late mother and mistresse; The ten hornes which thou sawest, these shall hate the whore, and make her defolate and naked, and Ball eat her flesh and burne her with fire : A strange alteration indeed! But how could fuch neare friends fallinto fuch bitter enmity fo fuddenly? No cause at all but this, verf. 17. for God hath put into their hearts, bothto unite and fall off againe.

Thus you fee not onely Gods great falvations of his people in generall, but especially those from Babylor,

are to be carried-on in a mystery.

But is it not strange that the Lord doth delight thus Quest. to obscure and hide himselfe in the carriage of his great works? Would it not do better (according to our judgements and apprehensions) if they were carried on in the common rode of ordinary providence, so that every man might see them before him whilest they are a doing, as

well as behind him, when they are done?

I answer, the nature of man is apr thus to reason, as Answ. 306, chap. 12. verf. 2. and Jeremiah, chap. 12. verf. 1. did. And I could answer such questions with Saint Paul's, O homo tu qui Ge. -- Rom. 9.20. Nay, but oh man who art thou that replyest against God? But that I may fatisfie, as well as confute, I shal adde, that there are reasons to shew that it is not only fit, but necessary, yea, triply necessary, that fuch great falvations (especially from Babylon) should be mysteriously carried on. 'Tis necessary,

1. For the Lords greater glory.

2. For his Peoples greater good.

3. For his Enemies greater confusion.

The grounds

First,

For Gods greater glory.

First, the Lord doth thus hide himself whilst he is saving, for his owne greater glory. There is a cleare and full place to this particular, Prov. 25. 2. It is the glory of God to conceale a thing, but the honour of Kings is to fearch out a matter, REM ABSCONDERE, that is, fo to hide both himselfe and his worke, that men may not be able before-hand to gueffe at him whither he will go next; nor yet to trace after him, when he is gone before. The latter expression, namely, [That no man might go after him] is to be found in Eccl. 7.13, 14. Confider the work of God, for nho canmake that freight, which he hath made crooked? And verf. 14. In the day of prosperity be joyfull, but in the day of adversity consider; God also hath set the one over against the other, to the end that man should find nothing after him. Marke this, Godbath fet the one over against the other, to the end that man should find nothing after him Ithat is, the Lord doth incurvate his workes, he doth intricately and (to our apprehension) promiseuously mingle the ads and effects of his common providence, he doth traverse his ground, he doch go on, as it were, by jumps, that fo the wir of man may not be able to trace and follow him, but may fit downe admiring the depths of his mifedome, and the strength of his power: He doth leave so much print of his foot-steps as to convince the Atheist, that he went that way, and yet so little as to puzzle the Naturalift to find out the manner of his going.

And 'tis abundantly for the Lords glory in all his Attributes thus to conceale a matter. Every common Painter is able to paint a plaine piece of worke, [Simulare cupressem] as the proverbe is; to paint a tree or a bough, but hee is an Artist indeed that is able to draw forth a shadowed piece. Every indifferent good souldier is able to fight pell-mell, or upon a party, hand to hand; but he

Erasm. Adag.

is the skilful man that is able to order an ambushment, that can manage a stratagem. Beleeve it brethren, therefore doth the Lord draw his falvations in had owed works, that you may fee the depth of his wisdome; therefore doth the Lord use to overcome by ambushments, that so the glory of his grace unto his people, and the glory of his wisdome even amongst his enemies, may be the greater.

That is the first ground, for his owne greater glary.

The ferond ground why he carries his worke in a mysterie, is for the greater good of his people. You have so For the godchoyce a place to this purpose in the booke of Deutero-ly's greater nomy, that it alone may fuffice, Deut. 8. beginning at ver. 2. good. And thou halt remember all the may which the Lord thy God led thee thefe forty yeers in the wildernesse, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keepe his Comandements or no; And he humlled thee, and suffered thee to hunger, and fed thee with Manna, which thou knewel not, neither did thy fathers know, that he might make thee know, that man doth not live ly bread only, but by every word that proceedeth out of the mouth of the Lord doth manlive: Thy rayment waxed not old upon thee, neither did thy feete swell these forty yeers. God could have carried on Ifrael in a shorter time and in a direct way, not in such a maze and labyrinth through the wildernesse forty yeers together; he could have carried them through within forty moneths: Hee could have fed them from the earth if it had pleased him, and could have preferved them fo as they should never have bin traitned for want of provision, so as that the water should never have bin scant or bitter; yea that they should never have met with an enemy; these and all other hard-Thips the Lord could have prevented: But he did purposely suffer these intricate abstruse difficulties to fall in, for



for the proving of his people, for fo it followes in the 16. verse of the same chapter, He fed thee with Manna in the wildernesse, which thy fathers knew not, that he might humble thee, and that he might PROVE thee : Not but that he knew their hearts, but because they knew not their owne hearts, much lessedid others know their spirits. how few of us did know our owne hearts whilst we lived in peace and prosperity in our countries and callings, untill the Lord by the intricatenesse of these carriages, and by the mazes of his proceedings did pumpe-up and draw forth our inward parts! Thus humbling, proving, improved, and engaging, were the Lords foure grand defignes upon Ifrael: And upon the same grounds did he lead Ahraham, Isaac, Jacob, and Joseph at their first calling in a strange country, by extraordinary providence, to prove, and improve their graces; yea and to diet them and breath them (as it were) for greater mercies and fervices. And I am perswaded that by that time God hath brought together both ends of this mysterious salvation that he is now working, every ferious christian amongst us shall be able to say, that he could not have beene without any one of all those obstructions and afflictions that we have met withall: Nay I am perswaded that we shall all freely conclude at last, that if we had not lost all, we had bin undone; if we had not beene plundred, we had beene beggerd; if all these mysterious abstruse difficulties had not fallen in, we never had seene halfe so much of God, of our felves, of grace, or fin, reformation, as I hope we shall now discerne. But I hasten,

For the ene- his great salvations; and especially, his Babylonish remies greater demption, is for the enemies greater consussion; either of

their faces, or perfons.

First, for the greater confusion of their faces, when God having put them in hope of winning the day, shall out-reach and out-do them at last; when the Lord shall Faces: to befoole them, that in the conclusion they shall fee themfelves wiped cut of all their hopes, this will be abundantly for their greater shame and confusion of face: When an oraculous Achitophel (hall find his counfell over-reached by a plaine Husbai, that is the next way to make him become his own hangman: When an infolent Haman shall fee himselfe degraded by a modest godly female Esther, it is the way to make him fall downe upon the bed, and almost to wish himselfe dispatched upon his owne Gibbet: When a'Sisera, a triumphant Sisera, shall be nailed to the ground by the hand of a Jael: When a Pharaoh and an Herod shall be beaten and eaten with lice, so that they shall be faine to stand shrugging and picking like a begger in a bush; Oh what confusions of face must this needs be, not only upon the persons themselves that do so miscarry, but upon all their Tribe and adherents? What groffe confusion of face (guesse we with our selves) was there to Sanballat, Tobiah, Gelbem and the rest, when afterall their secret fraud and open force, after all their letters and machinations to hinder the building of the Temple, yet the worke was perfected at last? You shall reade in Nehemiah (Chap. 6. vers. 15.) that the wall was finished in the 25. day of the month Elul in fifty and two dayes, fothat all their paines, charge and diligence came short, both their toyle and oyle was lost: Therupon, (in the 16. verse) saith the Text, It came to passe that when all our enemies heard thereof, and all the Heathen that were about us saw these things, they were much cast downe in their owne eyes, that is, they knew not which way to looke, nor where to bestow their faces, but stood like so many theeves ta-

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ken in the very act, casting their eies towards the ground. O doe but gueffe with your felves, doe but gueffe with your felves, Honourable and beloved, when God shall bring about this present mysterious work of his salvation, and put a glorious issue unto it, (for this worke must have a glorious iffue) I fay it again in short, when at the end of these troubles the worldly and wicked Politicians shall find themselves out-witted, the Potent ates over-ponred, and the wealthy men out-pursed, and that all this shall be done by those whom they accounted meer foolishnesse, weaknesse, and poverty; then, then doe but guesse with your felves how will the most active, industrious and impudent enemies beable to lift up their fereheads? How will they look upon one another? Surely just like a kennell of hungry Curs that all the day have been hotly purfuing their prey or game, and at night have mist and lost it in a wood. I cannot but think with my felfe that it will be worth all the paines and cost that an active man shall lay out in this work, but to fee that Bakel, that confusion of tongues and faces, that will be fall the enemies at laft. A Shadow of this confusion of face and language you find prophesied in Revel. 18. vers. 15, 16, 17. The Merchants which were made rich by her, shall stand afarre off, weeping and wailing, and faying, Alis, alis, that great City that mis clothed in fine linnen, and purple, and scarlet, and decked with gold and precious stones, and pearles, for in one boure so great riches is come to nought. And verf. 19. They (that is, the Kings of the earth, the Merchants, the Ship-masters, and saylers) cast dust on their heads and cryed, meeping and wailing, saying, Alas, alas, that great City wherein were made rich all that had ships in the sea by reason of her costlinesse, for in one houre she is made desolate. Thus God doth at for the greater confusion of the faces of his enemies.

Or, secondly, if they want so much modesty as to be Of their percapable of confusion of face, yet these hidden carriages fons. shall work for the greater confusion of their persons : they that be the more utterly confounded by these mysteries. If the men of the old world will be so impudently wicked, as not to blush at Noahs preaching & building, they shall wade knee-deep in the floud to begge admission into the Arke, but not obtaine it. If the King of Egypt and all his Gipfies will be fo shameleffe as to dodge ten times with the Lord, they shall at last cry and fly against the returning feas, and all in vaine, Exod. 14. 26. So that all the Meanders and intricate carriages of the work until then, did but ripen them for greater personall confusion: Had Pharaoh come in upon the first summons (the first miracle) or upon the fecond or third, the man might have faved his life, and perchance his Kingdom; but therfore the Lord will fuffer him to be baited on with a kind of viciffitude of losses and victories, that all this might harden his heart, and the hearts of all his Magicians, desperately to plunge themselves into the bottome of the sea, where they might be flain and buried at once.

This very ground [for the enemies greater destruction] is hinted in this same Prophecie of Esay, chap.44.ver.25. Saith hee, Hee frustrateth the tokens of the lyars, and maketh diviners mad, he turneth wisemen backward, and maketh their knowledge foolsh. Marke, hee carrieth his worke so mysteriously, that hee might frustrate the tokens of the lyars, that is, of those that were so consident upon some poore petty successes and victories which they had obtained against the people of God, that (therupon) they durst to divine, and promise unto their party a totall, finall, speedy conquest. Now when God shall turne all about again, in a time, in a way, where they loo-

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ked not for it, doubtlesse such a strange surprifall wil put them into the condition of the men of Ai when they were encompassed by Ioshua's Stratagem, Iosh. 8. 20. They had no power to flee this way or that way, verf. 22. They were in the midst of Ifrael, some on this fide, and some on that fide, and they smote them so that they let none of them remaine or escape: And all this was done by a Stratagem. for before in vers. 15. Iohua and all Ifrael made as if ther were beaten before them (of Ai) and fied by the way of the mildernesse.

Thus you fee it is a necessary and rationall truth, that the Lord doth thus carry-on his great falvations, viz. for his owne greater glory, for his peoples greater benefit, and for his enemies greater confusion: Therefore it is not out of want either of power or wildome, but out of a transcendency of both that he doth order his deliverances in fuch a manner. So much may demonstrate the

Thesis or generall part. But,

Secondly, if you demand a particular reason for the Hypothesis, viz. Why salvations from Babylon are also carried in a mystery? I answer, that there is a speciall ground for this branch alfo. And it is this in short.

Our Babylon (I meane the westerne) was rayled in a mystery, and therefore it is good reason that it should be throwne downe in the same manner. In the 2 Theff. 2.6. You shall find that Balylon is built up in a mystery: The

mystery of iniquity doth already worke.

Mornes Iniquitatis.

That noble Frenchman throughout his Mystery of Ini-Mysterium quity, gives us a sufficient commentary upon this text, by discovering the parts of that mystery, shewing the Pedegree of Antichrift, and how he hath gathered his stoln feathers together, of which when every bird shall take his owne, he shall be left naked and bare.

Alfo

Also in Revel. 17. 4. 5. 6. You shall see that Babylon was raised in a mystery. And the woman was arayed in purple and scarlet colour, and decked with gold and precious stones, having a golden cup in her hand, full of abominations and fitthinesse of her fernication. This woman is Rome, the western Babylon: And upon her forehead mis a name written in Capitall Letters, Mystery, Babylon the great, the mother of harlots, and abominations of the earth. Called [Mystery] because she was raysed in a mystery: that is, the got up to her height infenfibly, cunningly; her way in getting up was like the way of an Eagle in the ayre, or like the way of a ferpent upon a stone, winding, and scruing it solfe onwards by degrees; untraceably; or as the way of a ship in the sea, which goeth on swiftly when the feemes to fland flill. Thus Babylon was rayfed and built in a mystery, and therefore it is but just and proportionable that the should be cast downe and ruined in a mystery.

Nay we have an hint, yea a prophetique command that this proportion shall be observed in the ruine and destruction of this Babylon in Revel. 18.6. Remard her even as she remarded you, and double unto her double according to her workes: And verse 7. How much she hath glorified her selfe and lived deliciously, so much forrow and torment give her; that is, let her be cast downe by the same steps by which she climb'd up, both for manner and

measure.

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Thus you fee grounds for the generall and also for the particular, why Gods great falvations of his people and Application. especially from Babylon, are, shall be, must be so mysteriously carried on. The Application is the great errant in which I am fent at this time. .

Are the Lords great salvations of his people especial- Vse 1. ly Enquirie. E 3



ly from Babylon, carried-on in a mystery? Then my first dose or portion shall be meerly preparatory. Let us make English of this text, by enquiring and searching whether or no the prefent great worke of falvation and reformation that is in your hands (for 'tis a worke of falvation) be carryed-on in a mystery? What? is it a plain worke of common providence in which ordinary causes do bring forth their wonted effects and iffues, mithout any remarkeable variation? or rather, is it not an extraordinary, elaborate, shadowed Master-piece, altogether made up of Stratagems, Paradoxes, and Wonders? If thus, then comfort your felves, you may conclude it will be a great salvation, yea (as I shall shew) a salvation from Babylon. So then, the whole infinesse of this preparatory use will be to enquire and imforme our selves distinctly and critically in this great question [when is a falvation carryed-on in a mystery? or, how may I know fuch a worke?

I answer, as Pfal. 111.2. the works of the Lord are great; yet they may be fought out of all them that have pleasure therein. I shall endeavour for our direction and incouragement, in these troublous times, to give some speciall evidences of an [hiding Saviour] that is of a great, Babylonish, mysterious redemption.

1. First when the work is carryed on Spiritually: This I shall call [supra Naturam] above nature.

2. When, CASUALLY; which is [preter naturam] besides nature.

3. When, Contrarily and Contradictorily

[contra naturam] even against nature.

First when a work is carryed on Supra naturam [SpinitualLy] that is, more by spirituall than by slessly meanes. Thus we reade of the Jewish redemption from Babylon,

Spiritually.

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Babylon, Zecha. 4. 6. Then he (that is, the Angel) Speake and faid, This is the word of the Lord unto Zerubtatel, faying, Not by might, or armes, nor by power, but by my Spirit faith the Lord of Hosts. Who art thou, verf. 7. O great mountaine? It was a mountaine of rubbish that lay there (as some conceive) being the ruines of the former Temple, as Nehem. 4. verse 2. and 10. This mountaine must be removed ere the ground could be levelled for a foundation: But how shall this be done? Not by might, nor by power, but he shall bring forth the corner stone thereof, with shoutings, crying Grace, grace unto it. It should be done without hands, only by the word of the Lords mouth, as the Earth and Heavens were created. But in Hag. 4. vers. 14. You shall finde a threefold firring of spirits that carryed on that work: And the Lord stirred up the spirit of Zerubbabel (it was an immediate working upon his spirit, which neither man or devils are able to reach) the fon of Shealtiel, governor of Iudah. and the spirit of Josuah, the son of Josedech the high Priest & the spirit of althe remnant of the people. God moved the spirit of the temporall rulers, of Zerubbatel, that is as it were the Parliament; God moved the spirit of those of the Church, of Josuah the high Priest, and of Haggai, and Zechariah the Prophets, as it were the Affembly of Divines; and God moved the spirit of all the remnant of the people (the whole commonally) & they came & did work in the house of the Lord of Hosts their God: It seemes it was not for wages or out of any constraint, but only because the Lord had touched their spirits and inclined their hearts to this service. So it is said of Cyrus in Ezra 1. 1. The Lord stirred up the spirit of Cyrus Ring of Persia, he gave the Jewes leave to build, and did affift them, and supply them with necessaries for the service. And Chap. 3. verle 1.



verse I. The Prophets, Haggai and Zechariah the son of Iddo, prophesied unto the Jewes that were in Judah and Jerusalem in the name of the God of Israel, even unto them: Then, verse 2 rose up Zerubbabel the son of Shealeiel and Ieshua the son of Iozadek, and began to build the house of God. Why, what moved them at that time above another? Onely the Ministers preached them about the worke: As before I shewed that the wals of Babylon must be preached down, so it seemes here that the walls of the Temple must be preached up. Haggai and Zachariah doe sall to preaching, and then the rulers and the people doe

fall to building.

How parallell is our case with this? Hath might or weaknesse, flesh or spirit, (I aske of your own consciences) had the greatest stroake in our greatest salvations hitherto? Have not the touched hearts, the willing spirits ever bin the chief instruments? Is it not most evident that the Lord hath toucht some hearts with the fpirit of wisdome and counfell, as sometime he touched the heart of Bezaleel and Aboliah, filling them with his spirit, in knowledge Gc. to devise cunning workes, to work ingold and infilver &c. Exod. 31. 2. fo among t us hath he not given an extraordinary spirit of counsell and wifdome into the hearts of menseven then when 'twas feared that disuse and oppression had quite worne out all the old vace of true English hearts? Who had thought we had bin forich in Parliamentary spirits, as appears this day?

Againe, others have beene as it were inspired with a Spirit of courage and magnanimity beyond president, and even unto their own admiration. Yea some like that Fabius, or like Gideon in the story before, have bin called off from meane imployments; and yer have answered

great

expectations in the services of warre: so that I cannot but guesse that succeeding generations writing the History of these times will speake rather of a Creation than

of a Generation of fouldiers in our age.

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Once more; How many Nobles, Gentry, Ministers, and people, every where are suddenly sprung up like Jonah his gourd against this hot season men accomplished with so many graces, gifts, qualifications, for this work, as if they had bin inspired, cut out and created purposely for this service? Beleeve it, these are things that deserve a most service most service, these are things that the worke is carryed-on spiritually. But that is not all.

when it is carryed on [PRAETER NATURAM] I English it [CASUALLY] or accidentally; that is, thorow a multitude of extraordinary accidents and casualties. By casualties I do not meane the acts or effects of Pagan fortune, but the acts and effects of extraordinary and special Providence; when there is a frequent confluence of such acts appearing in our salvations, this must needs be besides natures rode; for Qua casu fiunt earare siunt, that is, casualties are rarities, saith the heathen, or, things done by chance are seldome done. Now when we shall see such events fall in frequently, then we must conclude that the

mon rule and rode of men.

That you may understand my meaning a little more fully in this particular. I will give you an instance of this confluence of casualties in the booke and case of Esther, Chapter 6. When Haman had made sure with King Abasuerus (that is, Xerxes) for the utter extirpation of the Jewes, and that Esther had now begun another Mine

finger of God is there, this is not according to the com-

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to counter-worke him, see what a heape, what a cluster of seasonable casuall circumstances do happily stall in sor the advantage of Esther, and the disadvantage of Haman. Thus in short.

First, in verse 1. It is said that [on that night could not the King sleepe] What night was that? Just the next night before that Esther stood engaged to break Mordecai's matter to the King upon the morrow, Chap. 5. vers. 8. the very night before that day, the King could not sleepe: And it was also just the night before that Haman meant to beg the execution of Mordecai. The night immediatly before that these two things were to be set on worke, the King could not sleepe: why, what ayled him? we heare of no extraordinary sad tydings which were brought him that could hinder his sleepe; we reade of no distemper of body that lay upon him; then doubtlesse Gods hand was in it, therefore he could not sleepe. But that is not all.

Thereupon (fecondly) he commanded to bring the booke of Records of the Chronicls to be read before him. True, we fay reading and preaching will bring men asleepe though they have little disposition to it before: but all this could not incline him to slumber. This farther shewes the hand of God.

Well, thirdly, It was found written in the Booke, that Mordecai had done a choyce peece of fervice for the King: Found, how was it found? How did it come to hand? did the Reader willingly turne to this place that fo he might make way to ingratiate Mordecai? That is improbable, because Haman that was now the darling of the Court, was Mordecaies knowne and profest enemy: Or, what did the King command that he should turne to that place? No, that is not probable neither; because we find by the Kings

Kings next question that he did not know to the contrary but that Mordecai had bin already rewarded for this service. How then came this about? Surely, that very God that directed the Eunuch when Philip joyned himselfe unto his Charet to be reading that place of Isaiah the Prophet, AB.8. And that voice that cryed to the Father Tolle Golege, take up and reade, it seems that very providence did direct, that amongst all sorts of bookes the King should pitch upon History, and amongst all sorts of History this volume, and amongst all the parts of this volume, this page, this passage, that so way might be made for Esthers intended motion.

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Well, fourthly, vers. 3. And the King Said, what honour and dignity hath been done to Mordecai for this? Why
did the King take notice of this service at this time more
then formerly; for it is said, chap. 2. ver. 22. that Esther
had (formerly) certified the King of this businesse in
Mordecai's name, yet then no reward is thought upon ?
But it seemes Mordecai's remard was kept for this very

time by an act of extraordinary providence.

But fifthly (to put a heape of casualties together) That, Haman should so seasonably come in, in that very nick of time when Abasuerus was studying how to reward Mordecai. That, Haman should come in with that request and motion for the executing of Mordecai. Adde to these, the Kings admission of Haman; the question propounded to him; and Hamans answer to that question, all which you may reade in chap. 6. vers. 4, 5, 6. And then all these graines put together do make a great meight; Let all these casuall circumstances be cast in, and you must consesse that every particular of them being a severall piece of wonder, the whole doth make up little lesse than a Miracle.

Honourable

the faces of such like casualties, or petty-monders, in the glasse of such like casualties, or petty-monders, in the glasse of your owne proceedings? You have instances enough of your owne (I meane in your owne History) to parallel all these particulars and a thousand more; I need not to go a borrowing for you. Only thus much in a word, this Manna of rarities from heaven, is your

daily bread. I must on-wards.

Thirdly, a work is then carried-on mysteriously, when it is carried on [contra naturam.] What English shall I have to reach this expression withall? When a worke is carried on CONTRARILY and CONTRADICTORILY: It is an hard phrase, but so over-flowing are the mysteries of mercy, which God is now working amongst us, that certainly our English tongue is grown too narrow to lend us words to expresse them. I must therefore use the word Contradictorily. Contradictory, what is that? That is, when a worke is promoted and carried-on by its contraries. I must shew it by an instance. When the carriage of a worke doth run like Samfons riddle, Iudo. 14. 14. Out of the Eater came forth meat, and out of the firing speetnesse. That the Eater should yeeld meat, and the frong give out speetnesse, this is such a riddle that a firit Logician hearing it would be ready to cry out-Implicat, 'cis a contradiction in adjecto; yet so it is when enemies do become furtherers of a worke against themselves, and that is common you fee among ft us.

If Samsons riddle doth not expresse it sufficiently, adde another expression out of the Psalmist; It is in Psa. 112. 4. Unto the upright there ariseth light in darknesse. It is according to nature that the damning doth spring out of the night, and that the more perfess day doth arise out of that damning is still according to nature, because the increase

is graduall: But when light shall arise immediatly out of darknesse; when high-noone shall suddenly leape out of midnight, such a jumpe is against nature, and you must call it a mystery; because it is held as a Maxim amongst Naturalists, that Naturanihil agit per saltum, the motion of nature is not by leaps, but by paces. Thus Mark. 4.28. First the blade, then the eare, after that the full corne in the eare. Therefore as often as we shall see a branch (I meane a fruit of Providence) like the Rod of Aaron, that in one night was budded and brought forth buds and bloomed blossemes, and yeelded Almonds (Numb. 17.8.) so often let us consesse with the Psalmist, This is the Lords doing, and it is marvellow in our eyes.

Yea, but when, or where did we ever see such things

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I would give some sew particular instances under this head of salvation through contrarieties and contradictions. As

1. When Enemies doe further a worke against them- 1. Enemies selves, yea and that by fighting against it. This contra-fariberers. diction we have found true ever fince the beginning of our present troubles. The enemy by projecting & fighting against Reformation, hath both hastened and hightned it more then our selves could (perhaps would) have done in that rime. When there had been a talke a while after the beginning of this Parliament, of some solemne way of uniting the Kingdomes by some special Afforiation in those crazie times; the enemy by increasing our dangers and obstructing (as I remember) the proceedings, do quicken us into a Protestation: And because that obligation was easily broken (ah lamentable!) by the generality of men who deferted their owne protection and remedy, therefore the enemy would never leave adding



ding one horrid provocation to another, by fighting against the Parliament, denying them a being, proclaiming them Rebels, and owning the Diabolicall Rebels of Ireland as good Subjects, to cut their throats; untill by such sharp provocations as these, they had spur'd and switch'd the three Kingdomes into a most Solemne Oath and Covenant for a compleat Reformation. The men would not suffer us (if we would) only to pare and clip Prelacy, no, they will have it plucked up Roote & Branch. They will not suffer the three Kingdomes to rest in severall kinds and pitches of government and worship, but they will have one true reformed uniformity in these and all other Churches of Christ. Thus their rage hath abundantly ripened the worke. This is seemingly contradictory.

Helpfull-Hurt.

2. When one and the same thing is at once helpfull to Gods people, and burtfull to the enemy. As it is faydof the Angel, and of the Pillar of the Cloude, Exod 14.19. And the Angel of God which went before the Camp of Ifi ael, removed and went behinde them, and the Pillar of the cloud went from before their faces and flood behind them. ver. 20. And it came between the Campe of the Egyptians, and the Campe of Ifrael, and it was a cloude of dark neffe to them, but it gave light by night to thefe; fo that the one came not neer the other all the night. Such belpfull-hindering occurrents have we often met withall, that have proved like the extraordinary frost that ('tis faid) did suddenly happen in the North at the comming in of the prefent Scottish Army; it blocked up the wayes of the enemy by abundance of Snow, that they could not plunder and fire as they intended; but it gave an unexpected passage of the over the river unto our Brethren and their carriages. Many like acts might be shewen, which upon the one hand did

did shew the Lords presence with his people, (as I have feen some two faced pictures) and on the other hand in the same side the picture of Satan for the ruine of the enemies.

3. When leffes are gaines. I have touched upon this Loffes Gains before; let me only adde the instances of the two great Publique Battels that have been fought in this Cause, at Keinton and at Newlery. In the beginning of both battels, tis faid, we were somewhat worsted, to shew that England had offended the Lord, and therefore our Father didbeatus: But then we conquered the enemy too, to imply that the Lord would owne his owne Cause and people not with standing their failings. Thus vieti vicimus, by being first worsted, we were made more than conquerours | Perissemus nisi perissemus] being beaten wee got the day. This Examination is preparatory to the following lessons.

Use 2. To informe and satisfie. Let no man think it frange that there is so much shrinking, Aretching and war- To informe ping from the right Party in the present times and con- and Satisfie. troversies. No marvell if meer Sensitive common worldlings and carnall Politicians do fall off from this Divine and Supernaturall Cause and taske. Such poore purblind creatures were mistaken in this worke at their first comming-on. It was their lot to be cast upon the Parliament side; and in that lot, they did looke upon carnall and felvish ends and arguments; upon the leaves and the bagg that were to be gotten by Christs service, I meane majority of number, probability of short dispatch and long preferments after, did draw them to the right party: But finding the businesse to be an holy mystery, finding that the Lord did carry his worke thorow hills and dales of Land and Seas; yea and that they should be forced



forced to deny themselves, to adventure all, to crosse the streame, &c. Here they went away sorrowing, this was too hard a saying, they could not beare it. To speak plainly. Honourable and Beloved, in the beginning of this Parliament when the Lord did give you a plentiful Breakfast of most smooth and happy successe in your first proceedings, thereby to strengthen you for the shard dayes worke and long journey that was to come, (as he gave a double breakfast to Elijah when he was to travell without meat forty dayes and forty nights, unto Horeb the Mount of God, 1 King. 19.5, 7, 8.) You may remember that in those prosperous dayes you were compassed about with swarming Proselytes, and seeming Patriots of all bores and fizes: But how did many of those Pretenders saile you in the heat as brookes in Summer?

Sensitive friends. Some of them were meere sensitive friends; These like incredulous Thomas, would believe and adventure no farther than their senses (of fight and feeling) did lead them. They would have the ground of their faith at their singers-end, as Ioh. 20.25 and they were drawn on meerly as that mixed multitude (or a great mixture) that went out of Egypt with the children of Israel, because of the miracles and mercies that there were wrought, Exod. 12.38. And therefore anon after when your hardships began, this same mixture were the first that fell to lusting, as that Egyptian mixture did, Numb. 11.4. And the mixed multitude that was among them fell to lusting, Gr. Thus your meere sensitive friends did fall off.

Meere poli-

Others were led by buman reason and politique convictions; These did stick to Parliaments, Laws and Priviledges, as Orpah to her mother in law Naomi, that is, whilst she continued Naomi (pleasant) but when by afflictions she became Marah (bitter) then they (as Orpah,

Ruth

Ruth 1. 14. 20.) wept and kiffed their mother in law, but departed.

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Shortly, a last fort were of falle or faint-hearted Pro- False and fessours, led with some light of Religion; they either faint Probrake-off like Dem. 15, or warped-off like Paul's acquain- feffors. tance at his first appearing before Nero, 1 Tim. 4. 16.

But would you know the cause of all this failing? Surely it was nothing but this (as before) those shallowheaded narrow-hearted carnalists were puzled in this hard lesson of a Mystery. The meere naturall man can reade in the booke of the creatures, tis fo faire a print in Capitall letters. The Prudential man can perceive the character, and construe the language of common providence: And thus far they went with you: But they were not fo much as, A-t-c-ederians in the Lords Archivis (as they fay) in his Manuscripts, in his Brachigraphy, I meane in the strange language and abstruce character of Reformation, and mysterious Babylonish redemptions; they wanted both Distionaries and Spectacles in those particulars. Then let not the apostacie of carnalists cast any disparagement upon this glorious Mystery. That's a second Use.

Thirdly, if Gods great falvations, of his people, espe- Vse 2. cially that from Babylon be carryed-on in a mysterie, Reproofe of then away with that great old English fin of Carnallity, a- carnality. way with Carnality in both extreames, upon the right hand, and upon the left hand, away with carnall confi-

dence, and carnall diffidence. First, away with carnall confidence; Be not too much Carnal conlifted up with outward supplies, with outward strength fidence. and successes; but remember that the frame of this work is mysterious and spirituall; therfore for us to build our hopes upon things that are meerly carnall, must needs

be



be a fin, both heterogeneous and most improper. We have bin taught by experience, that fleshly and worldly advantages hitherto have contributed little to the principale part of this worke. Commonly (hitherto) therace hath not been to the fruit, nor the battell to the strong, nor yet tread to men of understanding, Eccles. 9.11. We never had (I thinke) too few Armies for any fervice and ingagement fince we began; perhaps fometimes through the corruption of our hearts we have had too many, as God fayd unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands. Consider farther, that carnall confidence begets carnall diffidence, as the hot and cold fits in an Aguish-fever doe mutually intend and heighten one another. away with carnality upon the right hand, with carnall confidence.

Carnal diffidence.

And then on the other hand, by the same reason, away also with carnall diffidence in case of the want of outward supplies and successes: Remember the Dostrine, that hath faid that this worke is a worke of faith, and not of fense; and continuall experience doth evidence that when we are weak we are strong: My meaning is, that we should not be any longer like weather-glaffes fuffering our hopes and spirits to rise & fall according to the tydings of good and bad fucceffes; that we should not live upon diurnallfaith, or upon the ayre of newes and intelligence: But let our hopes be like the life of the faints that is hid with Christ in God: Let them have a furer foundation than any thing that base carnality can suggest: Let not our confidence like heavy Eli fall backward and break their necke upon the report of every defeate: Had Eli born up thorow that blaft, he might have seen that the loss of the Arke, was in conclusion, the advantage of Ifrael; and that

that the Philistians were never so shamefully beaten as by that villory; for that very Arke when it was fet up in the house of Dagon did conquer the Idol in his own Temple, for his head and both the palmes of his hands were cut off upon the threshold, and only the stumpe of Dagon was left whole: Yea, and the Philistines themselves were faine at last, as it were to bribe their prisoner with golden-Mice and Emrods, to be gone; and were forced to fend the Arke home againe, with shame, and cost enough.

But there are many specious arguments given, in ex-

enfe of fuch carnall diffidence.

First, Oh! But there is great opposition, many, mighty Object. 1.

Aubborn enemies there are against us?

This is a good evidence that you are about a choylepiece of Church-worke. Shew me a Reformation (I Answ. I. thinke there is scarcely one) in the booke of God, or in our Protestant Histories, that went on without difficulties and obstructions. So that these very crags and bogs which you passe thorow in the way, are not discouragements, but may-markes, that is, certaine fignes that you are right in the old Reformation-way that hath ever bin trodden. Thus Asa had no sooner set upon a Reformation in Judah, (2. Chron. 14. 6 2. Chron. 45.) by Covenanting strictly with God; by pulling downe Idolatry, and by removing Queen Maacha her Capuchins, but a thousand thousand Ethiopians are let in upon his Kingdome, as though Hell it selfe had bin let loose. So King Hezekiah, After thesthings (saith the text) and the establishment of them, (2. Chron. 32. 1.) that is, after three Chapters full of Reformation that you reade of before; Then Senacherib, King of Allyria, came and entered into Judah with a great Army. Therefore these bogs, crags, and



and brambles, are approved way-markes and incouragements.

Anfw.2.

Againe, you must give parting-Devills leave to teare and some when they are to be immediatly cast out. The evill spirit will have one pull with the possessed person when he is packing. You know it is so said, Revel. 12.12. The Devill is come downe having great wrath, because her knowes that he hath but a short time. And so in Mark.9.
26. When the dumbe Devill was to be cast out (as how many dumbe Devils are now casting out of many Parishes in the land!) hee did teare the man, and rent him fore, that he was as one dead. This we must look for, it is a signethat the Devill is going.

ObjeH.2.

But the work is tedious, oh this prolixity is that which

doth weary us ?

Ansm.I.

This is but proportionable, when a humour hath been folong a growing and crusting in the Kingdom; it would be dangerous to purge it suddenly; our Body-Politique would hardly beare the strength of the Physick. This pro-

lixity therefore is a wife mercy.

Anfw. 2.

Adde, that all this prolixity is usual in such solide Church-work. The returne of the Jewes from Babylon, taking-in the whole of it, that is, the two pieces, spiriturall and temporall (the building of the Temple, and of the mall of the City) was upon the wheele, as I remember, thorough some seven Princes reignes, viz. Cyrus, Cambyles, Darius Histaspis, Xerxes or Ahasuerus, Artaxerxes Longimanus, Darius Nothus, Artaxerxes Mnemon: But out Reformation as yet is but in the reigne of the sixth King since it began; The number may be thus computed, King Henry 8. King Edward 6. Queen Mary, Queen Elizabeth, King sames, and our Soveraign that now reigneth. Therfore this prolixity hath a patterne, 'tis usuall.

Helvici Chronol.

Laftly,

Lastly, it is also profitable and advantageous for us. It Answ. 3. is true, when a River runneth with many turnings and windings, the resell that sailes upon her doth make the longer voyage from place to place; but those turnings and Meanders of the River are abundantly profitable to the bordering inhabitants, both to prevent inundations, by breaking the strength of the slouds, and to multiply rich Meadons and pastures by its various indentures: So there is the lesse danger, and the more fruitfulnesse by the prolixity of this mysterious work.

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But in the meane-while we are undone in our estates? Objest. 3. That was Micha's language when he had lost his Idoll. Answ. 1. Take heed that wee doe not idolize our estates and make them our gods, then indeed wee shall cry-out and say as he did, what have remore? But,

Farther, they are but exchanges of temporals for spi-Answ. 2. rituals, earth for gold: hath not thy soule gained something by these troubles in recompence of that which thy purse hath lost? What, not some experience, some humiliation, faith or holinesse?

However, thy God is left with thee still, and that God Answ. 3. is able to setch sweet out of bitter, good out of evill, not onely out of the evill of punishment, but out of the evill of sinne it selfe. In short, this Doctrine doth answer all carnall objections that can be moved, but I must hasten.

Are Gods great falvations carried on in a mystery? Vse 4.

Then in the fourth place, let us be advised to looke upon To Advise this work as it is to be carried on, that is, spiritually, ex- and someth traordinarily, mysteriously; that so we may not be mistaken in our way and taske, as many carnall politicians and formall Neutors have mistaken the work, and so missaried and fallen away at last.

Consider,

Consider, Honourable and Beloved, it is not a lowrney, but a Voyage, which the Lord hath put you upon : You know the difference; in a Voyage there is one and the same common safety or ship-wrack to all the passengers, they must swim or fink together: Not so in a land lourney: In a Voyage there is much hard-hip by lodging, dyer, straightnesse, and dangers by rockes, sands, Pirats, tempests; Not so in a land-journey. But especially I call your taske a Voyage, in respect of the various motions and path-leffe wayes into which your worke doth carry you. Sometimes the Sea-man is forced to bordit to and fro, fo that an unskilfull spectator would thinke that he doth go forth and backe: Another while he is faine to frike all his failes, and to drive at Hull, fo that he seemes utterly to neglect his Vessell; yet all this while hee is at his worke, and doth make way as he can. But above all the rest, you must remember that in a Vovage there are no Lanes, no foot paths, no high-way Mercuries to direct the Sea-men; all their directions must be fetched from the Pole and Stars compared with their Card, their Compasse, and touched Needle . their path lyeth in Heaven, not below. So you have a God above, 2 guide in Heaven, you have his word and will for your Card & Compasse; and your own hearts touched within you, still standing God-mard: These must, these can guide you thorow a sea of miseries and mysteries unto the Haven of Reformation and deliverance where you would bee. Let these Guides and Guidances bee closely followed, and then no matter for waves and windes, no matter for Sea-ficknesse, 'tis a good signe of the progresse of the ship, and 'tis good Phylicke to the passenger.

But suppose all the premisses are granted, namely that this work in its carriage is so spiritually casually con-

tradictory.

Quest.

tradistory, so truely mysterious; how then may we so order and lesson our selves, as to discharge our duties in such difficult service? This mystery doth seeme to leave us in a meere muse of contemplation; what action or pra-Hice is there left to us to be performed in this case? what doing lessons may be fetched from hence?

There are some sure Pradicall Lessons to be learnt Answ. from the mysterious carriage of our present salvations; and that I may shew them the more fully, you must

know that in this worke there are two parts.

Aliquid Divinum, &c. Something Divine, and Supernaturall, which is chiefly the Lords ends.

Aliquid Humanum, & Something more humane and

fecular, which is mans ends and aymes.

Now the great lesson in generall which we are to learne, is to sticke and cleave to all Gods ends above any of our owne. It was a great errour of the Jewes, and Haggai complaineth of it, Hag. 1. 2. that they fell a building of their owne houses, but let the house of God lie wast; therefore the Lord is faine to curse, and crosse them in their owne selvish designes, even in the fruit of the field, and in their very meate, drinke, and cloth, as you may readeverse 6. You have somme much, and bring in little, ye eate, and have not enough; yee drinke, but yee are not filled with drinke; yee cloth yee, but there is none warme, and he that earneth wages putteth it into a broken bag. God did croffe them in things neerest rothem, that so they might looke more after his part of the worke. And indeed it is the wonderfull mercy of God to us, that these two parts of the worke (Reformation and Deliverance) are so twifed together, that we are not able to separate them. God hath now so indissolubly interwoven the reforming of religion with the settlement of lanes and liberties, that we cannot



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cannot picke off the latter, and leave the former; Otherwise (I feare) we should ere this, have bin playing the children, that use to eate of their hony, and then throw the bread to the dogs. But our Father hath so wisely ordered the whole, that if we will have no Resormation of Religion, we shall have no more Lawes, Parliaments, Liberties, nor Priviledges; Therefore it will be our wisedome; to looke chiefly after the Lords part of the worke.

Quest.

But, What is Gods Part, End, or Aime?

I answer, the Lords ends, designes, or defires, (as I may call them) in this great worke, may be considered two wayes, either generally, or particularly.

First, his generall, or publique designes which he doth owne and aime at, requiring us to promote them, may

be reduced to these three forts.

Promote Gods generall designes. Of Picty.

1. Workes of Piety. The Lord doth absolutely require the Reformation of Religion at this time, bothin Dostrine, worship, Discipline, and Government, in the Church. We must out with Idols, not onely those in wood, stone, or glasse, that is in walls and windowes; but those living Idols that are in Pewes and in some Pulpits, they must out; I meane all Idoll-shepheards, and dumbdogs. While Ifrael was without a teaching Priest, they were without Law: A Preacherlesse people, wil be a la mlesse people. In short, the Lord would have you to demolish all high places, and not to leave fo much as the stumpe of Dagon remaining: Yea to bury all the reliques of Romish Jezabel, even the skull, and the feet, and the palmes of her hands. Alfo the Lord doth expect that you should promote the late Solemne League & Covenant, that triple Cable of the three Kingdomes, by which the Anchor of our hope is fastned, that three-fold Cord that binds all thefe

these Kingdomes together and unto God; and is like that golden chaine with which the Tyrians (when Alexander Curtiss in beleaguered them) bound fast their tutelar god, Apollo; vità Alex. for feare he would leave their City. Thus if yee do first build the Lords-house and do become faithfull Midwives to his labouring Church, then doubtleffe will the Lord deale well with you, and will make you houses, as Exod. 1.17. 20.21.

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2. Workes of Justice are a part of Gods general delign of Instice. at this time, you cannot but remember the service of phinehas in executing of judgement when it was a fad time with Ifrael, and the double remard that followed: publique to the State, (the plague was staid,) and private to his own family, the service of God in the Church was particularly intayled upon him and his posterity. Numb. 25. And bleffed be God, that you have now put in to the scales of Justice, the Archest Prelate of the land. Beleeve it, fuch fervices as these, are the way to procure unto us a valley of Achor for a doore of hope, even then when we do fly before the enemy, as Josh. 7.26. when Achan was found out and put to his tryall according to justice, the wrath of God was stopped; and the late victorious City of Ai is soone taken in.

3. The Lord doth now call for workes and acts of mer- Of Mercy. cy too, that is, that you take speciall notice of the most doing and suffering places and persons, that have layd out themselves in this cause to the utmost, that like that poor widow, 1. Kings 17. have made a cake for the publique, out of their handfull of meale, and thereupon are much distressed and scanted. You remember what David said unto Abiathar, when for his fake all the persons of his fathers house were flain by Saul, Abide thou with me, feare not, for he that seeketh my life, seeketh thy life, but with me

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cannot picke off the latter, and leave the former; Otherwise (I feare) we should ere this, have bin playing the children, that use to eate of their hony, and then throw the bread to the dogs. But our Father hath so wisely ordered the whole, that if we will have no Resormation of Religion, we shall have no more Lames, Parliaments, Liberties, nor Priviledges; Therefore it will be our wisedome, to looke chiefly after the Lords part of the worke.

Quest.

But, What is Gods Part, End, or Aime?

I answer, the Lords ends, designes, or desires, (asl may call them) in this great worke, may be considered two wayes, either generally, or particularly.

First, his generall, or publique designes which he doth owne and aime at, requiring us to promote them, may be reduced to these three sorts.

Promote Gods generall designes. Of Piety.

1. Workes of Piety. The Lord doth absolutely require the Reformation of Religion at this time, bothin Doctrine, Worship, Discipline, and Government, in the Church. We must out with Idols, not onely those in wood, stone, or glasse, that is in walls and windowes; but those living Idols that are in Pewes and in some Pulpits, they must out; I meane all Idoll-shepheards, and dumbdogs. While Ifrael was without a teaching Priest, they were without Law: A Preacherlesse people, wil be a la mlesse people. In short, the Lord would have you to demolish all high places, and not to leave so much as the stumpe of Dagon remaining: Yea to bury all the reliques of Ro mish Jezabel, even the skull, and the feet, and the palmes of her hands. Also the Lord doth expect that you should promote the late Solemne League & Covenant, that triple Cable of the three Kingdomes, by which the Anchor of our hope is fastned, that three-fold Cord that binds all thele

these Kingdomes together and unto God; and is like that golden chaine with which the Tyrians (when Alexander Curtius in beleaguered them) bound fast their tutelar god, Apollo; vità Alex. for feare he would leave their City. Thus if yee do first build the Lords-house and do become faithfull Midwives to his labouring Church, then doubtleffe will the Lord deale well with you, and will make you houses, as Exod. 1.17. 20.21.

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Shali thou be in safety: Much more ought chose faithfull Persons, Towns, Cities, and Countries to be releeved that have been most active and passive for God and the

Kingdome in this Caufe.

A Digression for the West.

And here, Oh how gladly could I weepe in a Parenthesis, for, and over the Country of my Nativity, the place of my fathers Sepulchres which lyeth mast, where so many houses and places are consumed with fire! Oh the unparalleld mifery of the still-declining west! Is it nothing to you, all ye that passe by! Behold and see if there be any sorrow like unto our forrow, which is done unto us, wherewith the Lord bath afflided us, in the day of his fierce anger, Lamen, 1. 12. Could I but draw forth in their due colours the doings and sufferings of those parts of the Land, I am perfwaded (what ever fame may chatter) that I should prevaile with the dryest-heart in this great Affembly, to contribute, at least a teare towards our reliefe and succour. True, I confesse the Lord is righteous, for me have rebelled against his mouth; but yet for doing and suffering in this great Caule, I am perswaded those parts may be ranked amongst the foremost of the Kingdome: And my humble defire is, that accordingly they may have place in your prayers and cares. Thus let the Lords generall and publique designes and ends be first considered and promoted.

But secondly, I must tell you that God hath other collaterall designes, (and as I may call them;) intermediate ends in this strange worke, which we ought also to observe and surther to our uttermost; that's the second prasticall lesson. As it is with those that labour to sinde out the Pholosophers-stone by distillations, their ultimate and principall end is to make gold, yet by the way and collaterally they sinde out many rare experiments and excellent chymicall extractions, which are of precious use and

Promote Gods particular designes.

value:

value: So is it in this great work of God, his grand principall defigne is publique salvation, both by Reformation and Deliverance; but he hath many collaterall, occasionall, intermediate designes and essess which he intendeth and produceth by the way. As for instance he hath (suppose) a design, and an experiment to be made upon his owne Church and people, as to try the particular graces of this or that faint, what strength of faith, what depth of humility, what latitude of patience there is in their hearts: Or if not for tryall, then (suppose) for purging, or correcting, or improving; and it should be our care to record fuch experiments for after times, whether they tend to our humiliation, or to our confolition. Another while the Lord buth a defigne upon the enemy (as I (hewed in my grounds) to make him fill up the meafure of finne, and confusion of face or person. The open adversaries must have their full loade, and the secret Neuters must be deteded, as 'tis favd, Lukez. 25. Yea a sword shal pierce through thine own side, that the thoughts of many hearts may be revealed. The stats and gashes of the prefent sword do open and let out many a secret thought. Who fo is mife, and will of ferve thefe things, even they hall understand the loving kindnesse of the Lord, Pfal. 107.43.

Let the closing branch of application bee a Cordiall. There is a Cordiall in this Doarine, and I hope a Cor- Encouragediall is not unfeasonable at a Past, so as it enableth us the ment. more heartily to go through the work of the day. Then here is a melting Cordiall, for by the mysterious carriage of our present worke we may easily gather that God is now upon some great salvation, yea upon a salvation from wefterne Babylon. The whole work in all its progresse looks exactly like the fore-told destruction of Babylon; For our God, even whilf he hideth himself, is still the Saviour

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of this Israel. Mine encouragement therefore shall lye in the same words (for so God hath directed us) that you had in the morning from my reverend Brother; it seems God wil have us both to drive the same naile, that it may be set home to the head. It is in Hag. 2.4. ret now be strong, o Zerubbabel, saith the Lord, and be strong O Josuah, sonne of Josedech the high Priest, and be strong O yee people of the Land and worke (for I am with you, saith the Lord of Hoss.) Here is something for all ranks, Parliament-men, Zerubbabel, Assembly of Divines, sosuah; And all the people, the whole Commonalty: The strength of the argument lyeth in that sweet Parenthesis at last, and I shall close with the handling of it (For I am with you, saith the Lord of 110,18.) In which you may observe but these two

llasts to fill your sailes.

First, who is the Master-builder, the Architest that imployes you, and accordingly you know whither to go for your mages. I am with you, faith the Lord of Hofts. Would any man aske a more honourable fervice than under the Lord of Hofts? For honor est in honorante, and it comes properly by Armes. Certainly, the Lord never put a more honourable imployment into the hands of the fons of England, than he hath put this day into your hands. What, to be Champions for God, to be Builders, Factors, Reformers for the whole Protestant Cause and world! How many of our zealous Ancestors have cast in their prayers, iteares and bloud, to entaile upon us but the preparations and probabilities of this great work? How did they long to have seene one of these dayes a farre off, but did not see them? David was not permitted to build the Temple, but God referved that work for his fon Iedidiab (for fo the Lord himselfe called Solomon) who was the teloved of the Lord. Do you think it a small thing to be Gods

Gods Iedidiahs in this respect? To be builders of an House to the God of heaven, is your honour. But that is but halfe.

Secondly, look upon Gods owning of the worke; This Lord of Hosts will be with you. Would any man in the world desire a clearer promise than was this to Zerubba-lel, I will be with you, upon my word, upon mine Honour, upon my Deity I will be with you?

No (you will fay) we would not nish a surer word to Object. our selves, but that was made peculiarly to the Iewes: Had we but such a promise, we would stick at nothing; Had

we but the faith of heaven fo ingaged to us?

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I answer, You have it as they had it, nay, in some sort I Answer it more fully; For they had it promifed, and therefore it was infuture, yet to come: But you have it, in prasenti, in hand. Open your eyes and behold your incouragements; the Lord speakes to you in deeds, and saith, Lo, I Am with you in all this worke; you may feele my presence upon every occasion.

Let me reason with you a little before the Lord con- Consider. cerning his providence over you. Did ever the Lord fo clearely, so visibly owne an English Parliament as he hath owned you? Doe but fir# looke backe upon your first Convention. Are you not the very birth of the prayers of Convention. many generations? Were you not as a brand fnatched out of the fire kindled betweene England and Scotland? Just as were those Reformers in the Babylonish Captivitie; Is not this a brand (faith God, Zech. 2.2.) pluckt out of the fire? Suppose a man of judgement comming into a room where there is a fire burning, and he runneth haftily to the fire-fide, snatcheth thence a piece of wood, and endevours by all meanes to extinguish the flame that is upon it; will not every rationall man prefently conclude that H 5



that he intendeth that piece for some special service? In this sense (as I conceive) is that Metaphor used in that place; Is not this a brand plack tout of the fire? As if the Lord should have said, Have I plucked Iosuah out of the fire of Babylon, & so this Parliament out of the fire of the two Kingdoms, when they were in a combustion some three years since, to cast them into the consuming slames againe at last? No surely, that is not the Lords usual manner.

Continuance.

And as for your Convention, to secondly consider the progresse of providence in your settlement. How hath God fastned you as a naile in a sure place? This is an argument in which the Tewes did comfort themselves at the time of their returne from Balylon, Ezra 9.8. And now for a little space, grace bath been shewed from the Lord our God, to leave us a remnant to escape, and to give us a NAYLE in his holy place, &c. Surely, you are our remnant escaped, without which we had been as Sodome, and as the inhabitants of Gomerrah; and you are fastned as a nayle in a fure place, by a special Ast for your continuince, above all former Parliaments. Well did the Lord fore-fee both what a great worke himselfe would put into your hands; and what great oppositions you should meet withall, When God doth thus fasten a nayle of power and authority in a fure place, hee doth usually intend to hang fome extraordinary weight and glory upon it, as it is faid of Eliakim, who was a figure of CHRIST, Efai. 22.22. And I will fasten him as a nayle in a sure place, &c. vers. 24. And they shall hang upon him all the glory of his Fathers House, the off-spring and the iffue, all veffels (of small quantitie) from the vessels of cuppes, even to all the vessels of flaggons.

Thirdly, befides your extrordinary convention & un-

paralleld fastning, Consider lastly what the Lord hath

Cfor you fince you came together. and EV YOU

1. For You. How often hath he given a new life to your whole House, collectively & in common, & that fometimes by rescuing you from bloody Assainates? Oh 1 let the the 4th. of January Anno 1641. be unto you as the 5th. of November 1605. Sometimes by giving vouthe victory in the open field, when your lives lay at stake in the battle, as in both those generall Battles at Keinton and Newlery. Besides, how many of your Members distributively have had their lives given unto them as a particular preybeing fnactht out of naturall and violent deaths fince they began this fervice? I do not speak this that your hearts should be lifted up within you, but that they may be lifted up in the mayes of the Lord.

2. Next confider what God hath done By You also: did ever the Lord do so much work of this kind in so short a time (how ever we thinke the time to be long) fince Protestant Reformation began in the Christian world ? Steidani If so, then I was mistaken or forgetfull in reading that Commenexact Record of Reformation fince Luthers begin- taria.

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I answer first, yes there is somewhat already done, the Answ. best, the spirituall part of the worke doth still go on, and the reason why we see it not, is because we looke to the politique and outward part of the businesse, more then





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to the inward and spirituall part: For this abundantly goes on still even in the middest of all the stormes : The wall is building though in troublous times, as Dan. 9.25. Have you ever been upon the shore at low-water, and there observed the comming in of the tide; you shall see first one little wave creeping forwards, and presently retiring it selfe again, and so another and another, but every one doth still retreat as soone, as fast, as it did advance, fo that a diligent observer viewing the water in motion, may easily believe that the floud doth not at all increase. But fet a marke, or keepe your standing neere the wash of the waves, for a short time, and then you shall quickly and clearly see and feele that all this while it is flowing mater, and anon insensibly it will be full-sea. So in the present great worke, though there appears to be a vicissitude of victories betwixt God and his enemies, though successe doth seeme to a carnall eye promiseuously to go and come, yet stand still a while and looke upon the spirituall, the religious part of the worke, and you shall find the waters of the sanctuary still flowing and increasing, as in Ezekiels vision, Chap. 47. first they were to the ancles, next to the knees, then to the loynes, and lastly they were a River that could not be passed over. I meane that the worke of Reformation still goes on; there we do get ground, as to perfest a Protestation into a Covenant, to ripen an Impeachment into a Roote & Branch, and in a word, to fettle an Assembly of Divines as a generall refiners fire to try all metals in the Church.

But secondly, whereas you say, that nothing is yet compleatly persected for want of the Royall assent.

Know this, that the Lord doth carry-on this frame of building in like manner as Solomons Temple was built. Doe you not remember how Solomon built his Temple?

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you may fee it in 1. Kings 6.7. And the house when it was inbuilding was built of stone, made ready before it wastrought thither, so that there was neither hammer or axe, or any toole of iron heard in the house while it was in building: And in King 5.6. it is faid that the Cedar-trees were hemen and mide fit in Lebanon, and then they were brought downe by water unto the place where they were to be used: and verse 15. you shall reade that Solomon had threescore and ten thousand that bare burthens, and four score thousand that were hewers in the Mountaines &c. Just so is the building of this Christian Protestant Temple carryedon: The Lord prepareth one piece of the building in Germany, there he hath had thousands of hewers of wood and fellers of trees these twenty yeers, to cut down some and to square-out others for this structure; he hath others, that beare burthens in Ireland, and they shall bring in another kinde of materials; And then Scotland doth come in perhaps with foader and cement, they shall further us in Covenanting; and at last, when all these materials shal be brought in place by mater (by our prayers) then you shall see a glorious Temple set up, perhaps in one weeke, nay, in a day or a night, and that without the noyle of axe or hammer, or any toole of iron: You are hewing in the House of Parliament; the Divines are squaring in their Assembly, in one night the Lord is able to worke upon the heart of the King (for he hath it in his hand) and to deliver him into the bosome of you his faithfull Counfell, & then the whole work may fuddeuly be paffed and finished.

Onward therefore Noble Builders, onward, up and be doing your feverall parts; your God is invincible; your Cause is invincible, and nothing is so like to hazard us as not adventuring: Your labour, your cost, your adventures, cannot be in vaine, in the Lord. Oh remember that counsell in Peter, it is used there in a spiritual way:



I shall borrow it in this sense, theter 1.13 - Trisias in Time Hope unto the end, that is, adventure for God and truft him to the uttermoft, to the brinke, to the edge, to the end of all meanes and possibilities, to the last inch of the candle, to the last dust of meale in the barrell, to the least drop of cyle in the bottome of the Cruze. Thus did that poore widow. Thus did Abraham, Gen. 22. First his fon Isaac, and himselfe went, verse 3. to the mount, he built an Altar, lavd the wood in order, found Ifan: his fon, land him on the Altar upon the wood (yet the tryall is not come to the edge, the brinke, the uttermost:) But lastly, verse 10. Abraham stretched forth his hand, and tooke the knife to flav his sonne. This indeed was hope against hope, as, Rom. 4.18. This was trusting to the end. But was Abraham a lefer by it? Sure I am that King Saul did lose a kingdom for want of an houres faith, and adventuring farther, as 18am. 13.10.60. Labour therefore to trust the Lord to the uttermost end of meanes, yea above, and against them, rather then fin against him by unbelife. Labour (in three words) to play the Schmons, the Davids, the Samfons in this worke.

The Solomons.

First to play the Solomons: that is, as you have begun this Reformation, fo do your utmost endeasour to finish it in your dayes. Beleeve it, when you have built the House of God, you shall have both leave and ability to build your owne houses. You read to of Solomon in t. King 7. 1. When he had built the House of God, then he built his owne house, and a house for his wife, and the house of the Forest of Lebanon.

Or if you may not bee the Solomons, yet labour to be The Davids Davids in this worke, You know God denied unto David the honour of building his Temple : Yet David would not utterly bee put of hee will bee doing as much as he may: First himselfe offereth to the worke, I Chron. 29. hee offereth Gold, Silver, Braffe, Iron, Wood, &c. Next,

Next, hee drames-in his Nobles and all his People, as deeply as hee can. And thirdly, hee leaveth also a Stocke of prayers behind him, 2 Chron. 29. 10. Yea, finally he gives a charge unto his sonne Solomon to goethorough with the worke, 2 Chron. 28. 11. And leaves him a patterne of the House: And even those very preparations and purposes of David were richly remarded, 2 Sam. 7. 4. Thus if the Lord for our finnes and unbeliefe hath decreed that your carcaells and ours shall fall in the wildernesse, and that wee shall onely see this Canaan afarre off; yet let these two lessons be learned. 1. Let every soule bee carefull to avoid all those sinnes that are wont to draw downe this punishment of noteatring; See some of them, I Cor. 10.6,7, &c. Beware of lusting, of idolatry, of tempting of God, of murmuring, Gc. 2. Let us labour to contribute and flore up materialls for those that shall finish the worke after us.

And lastly, if you may not bee permitted to doe so The Samsons much as Solomon, or as David, yet at last, at least let us endeavour to play the Samfons in this worke. What is that? You shall reide it, Indg. 16.29. When Samson could not conquer the Philistines, could not make a thorough falvation ef ir, as he defired, yet the text faith, He called unto the Lord, and said, Remember me I pray thee, and strengthen me I pray thee onely this once, that I may be at once avenged of the Philistines for my two eyes: And Samfon tooke hold of the two middle pillars, upon which the house food, and on which it was borne up, and he faid, Let mee die with the Philistins; and he bowed himself with all his might, and the house fell upon all the people that were therein; so the dead which he sew at his death, were more than those which he flew in his life. My meaning is this; Better for us if we cannot out-live Antichrist, out-live Babylon, and the enemies of Reformation; to adventure (as far as wee are warranted) our selves to death in the Cause; yea, Let us



take hold of the pillars of the House of Dagon, of the temple of Antichrist, and say, Now let me die with Antichrist, Rome and Babylon; Better so (I say) than to live with the eyes of our Religion put out, and to grind in the mill of slavery: For by this meanes the children that shall come after us shall sit upon our tombes and say, that they had active parents, which with the bloud and carcasses did dresse the ground for Resormation to spring upaster them. For mine owne part, I shall say, he that is of so base a spirit that can be content to out-live Protestantisme and Parliaments, let it be his punishment to out-live them. I desire not to fall under the just reproofe of an heathen,

Vitæest avidus quisquis non vult, Mando secum pereunte mori.

To that up all. Be strong in the Lord and in the power of his might; upon the eternall and infinite faith of the Trinity, and in the word of Iehovah, your losses for his sake shall be repaid. Will you take that word? Then there are two speciall promises which I will commend unto you in the close of all; Oh that they were Written over the doores of the Houses of Parliament!

Matt. 19.29. Every one that hath for saken houses, or brethren, or sister, or father, or mother, or wise, or children, or lands (can you reckon up any thing else?) for my names sake, he shall receive an hundred fold; (God will pay him the very interest) and he shall inherit everlasting life (to boote.)

Mark. 8. v. 35. Whosever will save his life shall lose it,

If these places do deceive an astive beleever at last; then let it be written upon my grave;

HERE LYETH THAT MINISTER
THAT WAS MISTAKEN IN HIS
GOD AND GOSPELL.

FINIS.

T H E

TRVMPETER SENT BY GOD

TO ALL THE PRINCIPALLITIES, States, and Potentates of Europe: as namely, to Germany,

States, and Potentates of Europe: as namely, to Germany, the Nether-lands, and Italy; to the Kings of Caftile, France, England, Scotland, and Ireland, Denmarke, Sweden, Hungary, Bohemia, and Poland, and to the Flector of Saxony; and so to all their Subjects in generall, for a warning to them, to betake them selves to speedy repentance, and every one in particular, to abstaine from sinning, and committing whoredome with that Babilonian Strumpet of Rome (who is ever wooing the Kings of this world to Idolatry, and superstition) that so they may avoyde the threatnings, punishments, and sierie wrath of the Lord their God.

PUBLISHED IN THE DUTCH TONGUE BY A MAN OF GOD, before the beginning of that unnaturall warre between us and our Breethren of Scotland: And two Copies thereof fent over hither neare three yeares fince; the one to a person of great honour, the other to a Reverend Divine both of this City.

Wherein we may see divers things of great consequence fulfilled, in France, Denmarke and other Contryes, so long before foretould.

Now faithfully translated, and printed according to Order-

LONDON.

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Printed for Peter Cole, and are to be fould at his shop in Cornebill, right over against Popes-head Alley, neare the Royall freill: Lo: Exchange Anno Dom. 1644.

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THE

TRVMPETER

SENT BY GOD,

TO ALL THE PRINCIPALLITIES, STATES, and Potentaies of Europe: as namely to Germany, the Nelands, and Italy, to the Kings of Castile, France, England, Scotland, and Ireland, Denmarke, Sweden, Hungary, Bobemia, and Poland, and to the Elector of Saxony Sc.

of the highest concernment, the one of mercy upon your unseined repentance, the other of wrath, if you continue still in your sinnes: to the amicted Remainder of Israel I bring a message of deliverance, a message of grace and mercy, but to the impenitent in Babel a message of indignation, of wrath and consusion, a message of plagues, of the sword and a consuming sire.

Loe, the great Judge is coming bearing in his hands two Cups; one filled with mercy, out of which he imparts meer grace, comfort and free pardon, to all those that feare his name, love his coming, seeke his glory, and relie npon his goodnesse. He is the first and the last; He giveth to drinke out of this Cup to every one by measure, that is according to their faith and repentance.

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The other Eup which he beareth, is the Eup of wrath and indignation: This Eup the Lord poureth out upon Babel, and upon the Instruments of her ernelty in that false counterfeit Jerusalem, whose blood shall be shed by the sword, and shall flow in the streets of that blood thirstie Jerusalem like water, so as the horses shall be made red with blood, and in that blood shall perish both man and horse, and shall become food for birds and wild beasts.

The words which I speake, are not the words of man, but the words of the spirit of God, the Lord of all Lords.

It will shortly come to passe, that blood shall flow in and about Babel, and the thall stand so deep in blood, that none shall dare to come neare her: For her filthy whoredoms, and for her Idolatries I will cause the fword to patle through her faith the Lord God. For like as thou Babel hast drunke the blood of the inhabitants of my Land, and hast made the same desolate, and halt pluckt up by the rootes the plants of my Vinevarde, and utterly spoyled the same; so shalt thou also thou false Jerusalem and proud Babel be made desolate, and the earth shall drinke in thy blood; I the Lord doe proclaime unto thee thou Babel, thou false ferusalem, I doe pronounce against thee the sentence of fire, and of blood whereby thy Cities shall be confumed, out of which a smoake shall arise like the smoake of a mighty great furnace, I will kindle a fire, which none shall be able to quench, but I the Lord.

But that noeman may be deceived concerning Babel, which perhaps himselfe helps to build up, it is needful for every one to know, what the true Babel is, least he also carrie materials to the creeting and building thereof, and if he doe find himselfe to be comprehen-

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ded in it, or to partake of it, that he may speedily withdraw himselfe out of it.

The christian foul must know, that the word of God declars to us divers forts of Babels, Babel in generall, and Babel in paticular, these are builded and raised up so high, that their builders admire them, and are proud, and boast of them; but the Lord doth detest, and will

certainly confound them.

Babel in generall is all that, upon which man naturally relieth: as, gold, filver, Lands, goods, revenues, and humaine strength: these are the stones and materials with which Babel in generall is built up, for upon these doe men generally rely, and say in their hearts, who can throw these high buildings downe? but they boast of them in vaine, for they build upon that, which shall be confounded, and upon a foundation that cannot stand, for they put their confidence in transatorie things, which vanish away like a morning dew, and are like water spilt upon drie ground: Vnto such men God calleth, faying, Curfed is he, that fetteth his hope upon vanity, and trusteth in the multitude of his riches, or large possessions, which vanish away like a mist, and waxe old, and change like a garment, and when thefe things faile there lies their vaine hope, their lofty Babels are fallen downe:

Therefore, let no man trust in the Jdoll of this world, for it cannot helpe, nor deliver in the time of need.

Let these then, which find themselves engaged in this Babel, strive to free themselves speedely, and depart out of her, and let them learne to build upon the true rocke, which is Christ Jesus, and not upon such sandie foundations.

Rabel in particular is also of divers sorts, for

that is Babel, which any man builds up to himselfe out of his vaine and arrogant immagination, or when he makes his owne will his law, and his lufts his God: thus did that proud arrogant King, who in his pride caused a great golden Image to be made, and set up, and proclaimed upon paine of death, that every man should fall downe and worship it as a God, because fuch was his pleasure. There is also an other Babel, which we fuffer gladly to be built up for us by others, who give unto us that honour, which is no way due unto us, and we not only accept of the same, but wax proud and boalt of it; so did that wicked Herod, who accepted of divine honour given him by his flatterers, and rejoyced to have his voyce and black countenance compared to the cleere voyce and bright countenance of the Most High, and so suffered a Babel to be made of himselfe. Such Babels are built up for vaine men by others, which make them fay in their hearts, we are clothed with Majestie as with a garment, we sit upon royall Thrones, who can cast us downe? Nay, we cast into the siery Furnace of affiction all such as have not our marke, or will not adore the golden Image, which we shall please to set up, or that will not veild obedience to whatfoever we command, or that will not receive us as a God, all these will we destroy with the thunder-bolts of our furie.

There are likewise Babels built up, and erected by false Doctrines: for Idolatrie, superstition, and false doctrine are nothing else but Babels of confusion, for out of those arise all sorts of Sects, as namely there are those that call themselves Lutherans, Calvenists, Zwinglians, Swenkeseildians, Menists, Catharists, Remoustrants, Arminians, Socinians, Arrians, and such like titles of Fraternity: These are they, that have builded for themselves



themselves Babels out of their owne fancies, and vaine imaginations, and having so built them, they do carry dayly materials to support and maintaine them: Amonst these Christis no more accounted Head of the Church, no man desires to be called after his name, scarce any where in the world mention is made of Christians, because through those Babels, these vaine Titles, the name of chrift is obscured, despised, underuallued, and almost forgotten. But false Doctrines, Superstition, and Idolatrie doe continue but like tares amidst the good wheate untill the great harvest, and then all those falshoods, and their false Teachers shall be pulled up, and destroyed together, and the worshippers of Idols shall waile and lament, for their god shall be burned with fire, for truth accuseth them, even the Word of the Lord, and their falshood condemneth them: These Babels of false doctrines, superstition, and idolatrie are made manifest, and detected by the word of God, and by fervent prayer, which is the key of the Word; for the writings of the Prophets and Apostles are the Judges of all doctrines, but christ is the Judge over all, who is Judge over Babel, and hath judged her alreadie, broaken his staffe over her, and pronounced her fentence.

The Lord hath fent two mighty men vpon horses to destroy the pride of Babel; One is coming from the East, and having a bow in his hand, who shoots an Arrow, which pearceth both armour and coat of maile. The Foundation of Babel is cast downe, and Babel falleth: The other cometh swiftly out of the North, having in his hand a Three-fold Sheild, and goeth forth like thunder with lightning, with Earth-quakes, and great terrour. With one Sheild he slaies, with an other he chaceth like on Huntsman, with a third he allures to himselse

himselse againe, because he is of a loving and a peaceable generation, and a pious mans some

O Terrours! O Feares that are coming upon Bubel, and that Golden Image! Because of the Fall of Babel, and of that Golden Image, all the Kings of the Earth shall be trobled, and lament. And Germanie, which is become a prey, shall yet be given over for a time, untill the Chosen of the Lord shall have bung up the Two first Sheilds of death and terrom upon a Mightie Tree, and shall spoyle that Tree of his Branches, that are broad and spread so wide, and part of those Branches he shall burne with fire; and then Babel fals, and becomes desolate; the Golden Image also becomes a scorne, and the body of that man (which hath feated himfelfe upon the Golden Throne, shall be eaten up with wormes, as that of Herod was, and his golden garments shall be turned into mourning weeds, a stinke shall goe out of him, as the stinke of a dead carryon; fuch a stinke yeilded wicked Cain, and those his followers, which have delighted to shed the blood of their brethren; fuch like stinke came from that hypocriticall, false, Pharifaicall Herod at Jerusalem. Now for that Image, that Babel, that Man three Men thall mourne, even all the Kings of the earth, who now stand up for Balel as one man, and this shalbe their Mourning Song, Woe, Woe, and Wee againe, in one houre Babel is fallen, for these Kings have committed whoredome with her, they have drunke deepe of her fornications and blasphemie.*

The Marriners also shall mourne for her, and sing her Funerall song, saying, Woe, Woe, and Woe againe, Babel is fallen in one houre, for they have sailed to her from farre, to see her pompe and glory, and spent their time with her in pleasure and dalliance, forgetting God, and the love of their neighbour.





The Murchants also shall how le and lament saying woe, Woe, and Woe againe, Babelt is fallen, she that bought of us our marchounckee, and made us rich by her traffice, but loes now there sheeles, and is become a Wildernesse; for the Lord God hath judged her, and accomplisheth the sentence that is written of her.

Of the Image, of Babel and of the Man.

That Image or the Strumpet is glorious, and hath upon her much gold, and many rich jewels, for the is enriched with the wealth of the world. That Golden Image is the Woman or Whore; That Babel is the Beaft, upon which that Whore as a Golden Image rideth: And that Man is a King, yet not one King alone, for many Kings have been, and are yet drunke with the poyfoned Cup

of that Strumpet.

The Woman is puffed up with her first ambition to ride, and thinketh by force to setle her selfe upon that Beast, but the Lord maketh that Babel to be consounded, to sed to and fro, and troubled as the Sea by a boysterous wind. That Strumpet sals downe, and the Man that is the Kings of the earth can not help her, for the Warmes shall plague her both from the East and from the North, which in great numbers like grassehoppers shall come swiftly to accomplish the mord of the Lord, even that mord, which he hath spoaken by his Prophets

To the Emperour of Germanie &c.

G Ive care and listen to this Word all ye mighty Ones of this World. Ye Emperours, Kings and Potentates both great and small incline your eares, observe, and marke well these my words, which I now proclaime, and still will proclaime against you.

First.

First, thou Romane Emperour of Germany, harken to

that, which is faid by God to Thee.

The most Glorious, Great, and Mighty and most victorious Lord God, Creator of Heaven and Earth, and of all their Hosts, who through the virtue of his omnipotencie is all in all, saith thus: I who have seen thee, and knowne thee, before thy Father was, and numbred thy dayes before thy mother was borne, doe

fend thee this Message.

Thus faith the Lord God, I brought thee out of obscuritie and darkenesse unto the light, and have made thee Governour over thy Brethren, that thou flouldest rule them with justice and righteousnesse, and deliver them out of their hands, that would oppresse them; I commanded thee also, that thou shouldest not walke in the wayes of thy Forefathers, which made my Ifraell to finne, and did lead my sheepe out of the right way. But because thou would'st not obey, but did'it walke on in the bloody foote steps of thine Ancestors: Therefore thou and those that have entered Covenant with thee upon the place Armagedon, to devoure and teare in peeces my sheep according to thine owne will, Loe I will cast thee away from before my face in my fierie wrath, and will fley those destroyers with the Sword of my might, that it shall be even drunke with the blood of the slaine, even of the fat, of the mighty, and of the strongue Ones, it shall sley you in the feilds, which you have laid waste, and where you have assembled your felves together, and yee shall become foode for the Foules of Heaven, and for wild Beafts, and yee shall be trampled upon like dirt in the streets, till ye be utterly destroyed, and become as dunge of the Earth; even like to the House of Ahab, and like to Pharoah in Egypt, and like to rebellious ferusalem, so that the eares of those that heare

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shall tingle. Because you have said in your hearts, who is the Lord, that we should obey him? And have tyrannized by force over the consciences of men, and exercifed cruelty against my Sonnes and daughters, whome I have chosen. Thinke ye that ye are greater then Pharoah, stronger then Afbur, or more mighty then Antiochus, leste rebellious then ferufalem, which I have utterly destroyed? Benot deceived, but consider well what, who you are, and against whom you have exalted your selves: And be ye well assured, that I will bring your iniquities upon your owne heads, and repay them into your bosoms, and will so revenge my felfe upon Babel, that Heaven and Earth shall be moved, and rejoyce over it: For I will fuffer my holy name no longer to be blasphemed but will deliver my people out of your hands, that they may fee my glory, and rejoyce in it continually, this have I promised, and I will performe my promise, and I will shew them mercy after their chastizement wherewith I have finitten them for their finnes. You affemble together, you take Counsell and conclude, you enter into covenants, but all without me, for ye feeke not my Kingdome, nor my peace: therefore, all your meetings, all your Counfels, all your Confederacies shall become a derifion, and a fearfull fong, which shall found terribly in mens eares: For I the Lord God am mighty and strong to avenge my selfe, and my people according to the defire of my foule, and to judge you, as you have deserved.

Had you been wife children, you would have liffened to the Counfell of your Father, and have laid it to heart, and followed the advice of the Son of Man, and then would God have been gratious to you, and would established thy Kingdome, O thou Emperous,

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and would have forgotten thy former iniquities, but thou and thy Confederates are more hardned, then your Forefathers, you will not suffer my people to serue me, neither will you consider my fearefull judgments, what great wonders I the Lord God have wrought in all ages; How I have cast downe to the ground the proud and mighty ones, that were greater and stronger then ye are, saith the Lord God Almighty, who will certainly deliver Israel, accomplish his Decree, and gratiously protect his owne People, and will revenge upon his enemies the contempt of his Holy Name, with burning, with tempest, with thunder, and with lightning, so that Heaven and Earth shall tremble at it.

GERMANIE.

HArken thou disobedient Germany, thou furious beaf, thou hast made thy selfe subject to Babel, even to that Babylenian Strumpet, with whom thy Mightie Ones doe commit whoredome, yea thou halt despised the Word of God, and wouldest not be ruled by the spirit of the Almighty, and therefore the most High God hath fuffered thee to fall into that Sea of affliction, and hath vifired thee with umifuall plagues of fire, fword, famine and pestilence. Consider well with thy selfe, and call to remembrance thy grevious sinnes, whereby thou hast thus provoaked thy Lord God against thee; Repent, that thou mayft not partake yet of more heavie judgments then these, which shall certainly fall upon Babel unawares. And if thou don't not speedely repent, a Sea of more terrible affiictions and plagues beth



both from the East, and from the North, as a most critell storme shall rush upon thee, and shall urrorly destroy thee together with Babel.

NETHER LANDS

T Neline your eares to my words ye Nether-landers: I Thou hypocriticall Jerusalems thou wouldest be thought to fight against the Beaft, and yet fightest for that Babel, which thou thy felfe haft built up in thine owne pride, the pretence thou makest of Religion before the world is but meer hypocricy, for under that pretence thou committel where dome with the Woman, that rides upon the Beaft, with giving of Almes publikly, thou feekest to cover thy sinnes, and thou makest a flew of Innocency, but thy heart is fet upon prev and injustice, thy Rulers goe before thee with bad examples; who are full and druncke with the sinnes of the flesh: Thou hast built up to thy felfe a Babel, even an arme of flesh, whereof thou growst proud, and boasteftthy felfe: The Clouds of thy finnes have almost darkned with thee the Sun fline of the Gofpell! The love to thy neighbour is waxed cold within thee, when thou mighest helpe thy Fellowes and Brethren, thou sufferest them to fall into the gulfe of miseric, thouart neither hot nor cold, thou makeft a flew of much piety, but in fecret thou wooest that Strumpet, which rideth upon the Beaft, and which gives thee to drinke of the Cup of the deceitfull pleasures of this World, which will speedely be turned into bitternes, wherby the light of the Cofnell feemeth to fline with you the Inhabitants lof these Lands, but yet through darke Clouds, even the Clouds of your finnes, which B 3 arise d'115

arise out of Babel, to whose building you carry Stones daylie, and doe strengthen her in her Idolatries, therefore you are punished by the sword, which is but a forerunner of those other plagues, that shall fall yet heavier upon Babell: Endeavour therefore, with since are hearts, and with true and unseined repentance to chase away those clouds of your sinnes; love your neighbours and Brethren, and then the most high God will cause to shine upon you the Beames of his mercy, which shall disperse all darke clouds of sorrow and misery, and shall kindle with you the light of his Gospell, whose brightnesse shall shine through your habitations.

Consider in time, what ye doe; for if ye neglect the day of your salvation; Loe, the Lord of all Lords will turne the clouds of your sinnes into Stormes of vengance, which shall fall upon you both from the East, and from the North, and he will suffer you to perish in those plagues, out of which your fellow Brethren (which were forsaken by you) shall be delivered; He will overwhelme you with the floods of his displeasure, wherin ye shall sinke downe, and no man shall deliver you; as you would not deliver your fellow Brethren, when they were ready to sinke: Wherefore I charge you once more to repent; forget not the love of your Neighbour.

CASTILE.

Thou King of castile, Thou that art even grown fat with the milke of that Babylonian Strumpet, and art made drunke with the Cup of her Blasphemics,



mies, repent speedely, that thy sinnes may be washed away, through the blood of that unspotted Lambe, Christ Jesus, otherwise the blood of that Lambe, and the innocent blood of my people, which thou hast shed, shall crie out against thee; for the King of all Kings is mooved against thee; to revenge that innocent blood: And he will raise up a tempest fom the East and from the North, which shall dash in pecces thy stronge Buckler, breake thy Scepter, and put into thy habitations a strange people. The fearfull plagues that are prepared for Babell, shall devour thee, and shall make thee, as if thou had it never been: Wherefore, repent speedily, acknowledge the Lord for thy God, leave of the Service of Idols, hate that Whore, beleive, and embrace the Gospell.

FRANCE.

I NCLINE thine Eare ô King of FRANCE, thou that art a stronge Pillar of BABEL, and holdest forth to others the CVP of that Purple Strumpet, which rideth upon the BEAST, which CVP is filled with the wine of blasphemie. Take warning betimes, seperate thy selfe from that seducing Strumpet, and turne thy selfe to that unspotted Lambe, in whose CVP is the water of everlasting life; make hast, and delay not, least the slames of that consuming sire, which shall in a moment consume BABEL, come unawares upon thee from the East and from the North, which shall at sirst arise like a small Cloude

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Cloud from the North but the great Judge that Perolive it into a florme and temper of hie, it shall fall fifth upon thee, and after upon the Repent therefore, and prepare thy leffe a water, that may quench this fire, even the water, of true forrow and repentance, beforinkle the felle therewith, that the fire may, not lay hold on thee. But if thou neglect mine admonition, thy go'den Flowre de Luce shall wither, and thy Sheild shall be spotted with strange toakens of Blood, by that Man whome Cod fall fend to protect the people and fleep of the Lord, whome thou dost oppresse, but thou shalt perish in the fire of BABEL: Thou wouldn't be thought also to fight against BABEL, but thou the felle art in the middelt of her: yet with thee are forde graines of the true feed of Hrael, let the same grow up, cause the tares of the Idolatrons Strumpet to be weeded out of thee, then the most High God shall cause thy Flowre de Luce to flourish, and shall cause thy sheld to thine, and will kindle the light of his Holy Gospel with thee; that so thou may it see and partake of his incomprehensible goodnesse and mercy: Resolve therefore with thy selfe speedely, his grace and mercy are now before the dore. See that thou reject them not, but embrace their joyfully and thankefully.

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Obut thou half within thre goodly green Forrests, but thou sufferest the branches of thy faire Trees to be blasted by the abominations of that Babylonian Strumpet, the brightnesse of the Cospell did once palle through thee, and did once offer thee the Grace of thy God,



God, which thou did'st ungartefully reject, and did'st joyne thy selfe to that deceitfull Strumpet, who is full of hypocricy, and being blinded through the service of false Gods, thou did'st not regard the true God, and his Holy One Christ Jesus, whom thou hast betrayed, and hast robbed him of his honour, and bestowed the same upon thy vaine Gods of silver, gold, wood, and slones: This is thy Babel, even an abomination before the great God, which he will certainly destroy with the sword of his Spirit. Thou by the scorching heat of thy sinnes hast made thy saire Trees to wither, and hast kindled a sire, which will rise vp speedely into slames, that will reduce thee to ashes: Therefore, besprinkle thy selfe with true repentance, that the sire may not utterly consume thee together with Babel.

ENGLAND, SCOTLAND, IRELAND.

Y E E three Kingdomes, ENGLAND, SCOTLAND, and IRELAND, you have entangled your felves too much with that Idolatrous Strumpet of Rome, whereby you have begunne to build your felves a BABEL, and you carry yet daylie more mateterials to the building up and erecting thereof, ye flatter that Idol which hath fet himselfe upon the Throne of the most High, whereby together with the blacke clouds of your finnes you have much darkened the brightnesse of the Cospell which once shined so clearly amongst you. The Cup of the Strumpet filled with the pleasures of this world will speedely be turned among you into bitter wormewood, and except you doc speedely purge yourselves from the filthinesse, superlition, and Idolatrie of BABEL: Loe, the plagues prepared

pared for her, are now before the dore, they will come like a suddaine tempest, and shall destroy you together with her: But if you would avoyde that suddaine destruction, delay not to meet the Lord with penitent hearts.

DENMARKE

Suffer my cry to enter into thine eares thou inconftant and faithlesse King of DENMARKE, thou hast entered into a Covenant with those murthering and tyrannicall supporters of BABEL, to sight together with them against the Chosen of the Lord, thou hast made a League against the most High, and his Sonne Christ Jesus, to rob him of his honour, and to oppresse his people with an arrogant contempt of God, and of his Word: But if thou dost not speedely turne into the way of the Lord, and for sake BABEL, Loe, then the most high God shall stirre up against thee a Bird of Prey, who shall on a suddaine and when thou art most secure rob thee of thy Crowne, and set the same upon the head of an other, and thou shalt sperish sudainly in the waves of the plagues of BABEL.

SWEDLAND.

THOU Northrenly Kingdome of Sweden, greedie of honour and riches thou also hast built to thy self a BABEL by thy false sheepheards, who teach thee to be zealous with a false zeale, that they may be highly esteemed by thee; and these are the causes that thou does hate thy fellow Brethren, because they

doe not agree with them in their blindnesse; beware, that they cause thee not to carrie materials to the building up of Idolatrous BABEL. Thou hast bought the ovle of thy devotions of those false Teachers, whereby thou hast almost put out the Lampe of the Gospell, so that it yeilds thee but a darke light, which is a figne, that it will not thine, (if thou be still led by them) long with thee, but that it will be quenched by the corrupt waters of that Idolatrous Babel. Therefore, I advise thee to consult with thy fellow Brethren, besprinkle thy felfe with the waters of that living Fountaine of Gods pure Word, that so thy eyes being opened thou mayest see thine owne weakenesse, find out thine owne errours, confesse the same, and humble thy selfe before God Almighty, and worship him in truth and sinceritie; then he will kindle in thine heart the fire of his Holy Spirit, whereby thou mayst come to the true understanding of his holy will and then will the heat of thy love towards thy neighbour increase in thee, and thou shalt lament for thy former sinnes. The most High God hath given thee Germanie for a prey, and made thee the rod of his chastizement upon them, but if the shall truly repent of her great and grievous sinnes, whereby the hath provoaked the Lord God to anger, then will her fighes and teares move him, he will heare them, and have mercy upon them, and then be thou affured, he will breake the rod: And if thou feekest thine owne glory and not his, he will throw the rod into the fire. Consider therefore well with thy selfe, and beware leaft thou also fall into the fnares of BABEL.

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HUNGARIE.

THOU Kingdome of Hungary, looke well to thy felfe, for thou art entangled in the nets and fnares of that BABEL, which thou halt builded up for thy felf to put thy confidence therein, but this building is a vaine worke, thy good Patriors are all either affeep or without power, they are hurt and wounded by the arrowes of that Hunter, that fighteth for BABEL, or else they are fed and carried away with sweet words, by those in whose heart is nothing but deceit, gall and venome: The three unclean Spirits have fetled themselves with thee, they seeke to poylon thy affectictions, take heed, they doe not wholy seduce thee, thou hast already drunke too deep of their corrupt poyson, cleanse thy felfe therefore, whillt thou halt time; wash thy felfe speedely with the water of life, which is in Christ Jesus, that thou mayst escape out of the snare of that. Strumpet, then shall all uncleanesse depart from thee, and thou shalt avoyde the fearefull plagues of BABEL.

BOHEMIA.

that hast been the Paradyse of this world, but art now become a valley of teares and miserie, a den of theives and murtherers, and of that tyrannicall Beast; thy exceeding great sinner, the contempt of God and his holy Word have stirred up against thee the wrath of the most High: therefore he hath plunged thee into the waters of affliction flowing from that Jdolatrous BABEL, and hath put thee upon thy tryall: God even that

great God hath put thee under correction and chaffizement to bring thee to obedience: Become penitent, and stedfast in the truth, forfake thy sinnes, and seeke by faith to quench the flery darts of Sathan, repent and turne thy heart towards God, thinke upon thy Saviour lefus Christ, who hath redeemed thee with his pretious blood from evernall damnation : wash thy felf and cleanfe thy felfe from the uncleaneffe of BABEL, wherewith thou art defiled: And then if thou doftappeare with a penitent heart; Loe, the Armies of these Warriers which the Almightie Champion hath raifed from the East and from the North, shall come to releive thee, and all the afficted children of God, and shall redeeme thee out of the Captivitie of BABEI, and shall destroy her: But if thou shalt despise this admonition, then be thou well affured, that these Armies will confume thee aud her together.

POLAND.

Learned, that art drunke with Idolarrie, the spirituall Whoredome with BABEL cries aloude, and pearceth through the clouds, and stirres up the wrath of Godagainst thee; The vaine pleasures of that hypocriticall strumpet if thou beware not in time, will lead thee into the bottomlesse pit of perdition: These sheep which the most High God hath committed to the charge and care, thou leadest a stray into a wildernesse of errours, and instead of wholesome food, thou givest them poyson, and by those sales sheep heards, which thou hast set over them, they are saine and devoured: If thou turness not from thy Idolatrie, Loe the King of all Kings

will raise up a man against thee, who shall strike thee upon thy head with his shining and white sheild and shall cast thee downe, that then shalt not be able to rise againe. The LYON shall with both his Clawes give thy white EAGLE a Mortall wound, and cast the same out, and put a yongue LYON in his place, who in peace shall defend those sheep of mine, and protect them from those ravening woolves, which seeke to devoure them.

ELECTOUR OF SAXONIE

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THO U stiffenecked, obstinate and bloody Elector of Saxonie, thou half engaged thy felfe, and made a Covenant with that Babylonian Strumpet, thou halt drunke even the very dregges of the Cup of her Flafphemies; the crie of that innocent blood, which hath been shed by thy procurement and connivance pearceth the very Heavens, and calleth for vengance, and the Lord hath heard their crie: Thou hast builded thy felfe a BABEL neare to that Idolatrous Strumpet, with whome thou art confederate, and dost not cease to persecute thy fellow Brethren. Othou blood thirsty and curfed Prince, Loe, the King of all Kings shall raise up against thee a WHITE LYON which shall wound thee with his Clawes, and shall persecute thee like as thou haft done his yongue LYONS; he shall rob thee of thy rich Garlands, and put them upon the Feads of his yongue Whelps: Thou shalt melt away like yee, and vanish away like smoake, for thou hast persecuted, and still dost persecute the annoyated of the Lord, therfore give attention to my words, and repent fpecdely and unfeinedly, if thou wilt avoyde those fearfull plagues plagues and tempelts of fire and destruction, which

CONCLUSTON

FOR a Conclusion: All yee Potentates of Europe, ye Princes and Mighty Ones of Germanic, if you will escape the terrible judgments of the most high God, and the fearfull sentence of the Almighty Judge, and not particle with those, that are ordained for destruction, if you will not drinke your mone blood, observe well these meanes, whereby you may keep backe those dreadfull Armies of the East and of the North, that they may not advance against you.

First, you Cheifest of the Land, that have gone before your subjects in sinne and transgressions against Gods Commandements, especially in the contempt of his Name and Holy Word: Repent and receive the Gospell, leave off sinning, and like as ye have gon before your Subjects in wickednesses, so goe now before them in humility and true repentance, and then the day of the judgment of the Lord will not come upon you, as it shall upon

Babel.

Secondly, ye Princes, Lords, Citizens and people, if so be ye desire a happy peace, seperate your sclues at once from that Babylonian Strumpet, employ your whole strength, and endeavour to deliver that small remnant of Christs sheep, which he now oppressed under Jesuiticall cruelty, and suffer under them so great affliction and miserie; assist your fellow bretheren, save those that are even sinking through despaire of helpe, turne your force against Babel, and slatter her no longer; and then you shall escape the great Armies of the Lord, which are comeing from the East and from the North, free your selves from that burthen, which shall be heavie upon that cursed Babel, and avoide her plagues, wherewith God hath determined to surprise and

and cast her downe in a moment: but if yee will not regard, these my admonitions, but will goe still on in your sinues, and comply with that Strumpet, then you must remaine in your continuall and enduring afflictions without releife untill the dreadfull Day of the Lord, who shall power out his sierie wrath, his lightning, thunder and tempest; wherein yee also as her Assistants and Confederates shall perish with Her.

The great and most Gracious God enlighten you by his blefsed Spirit, and dispose and make fit your hearts for true repentance, that so you may escape those fearfull judgments, which

are prepared for Babel.

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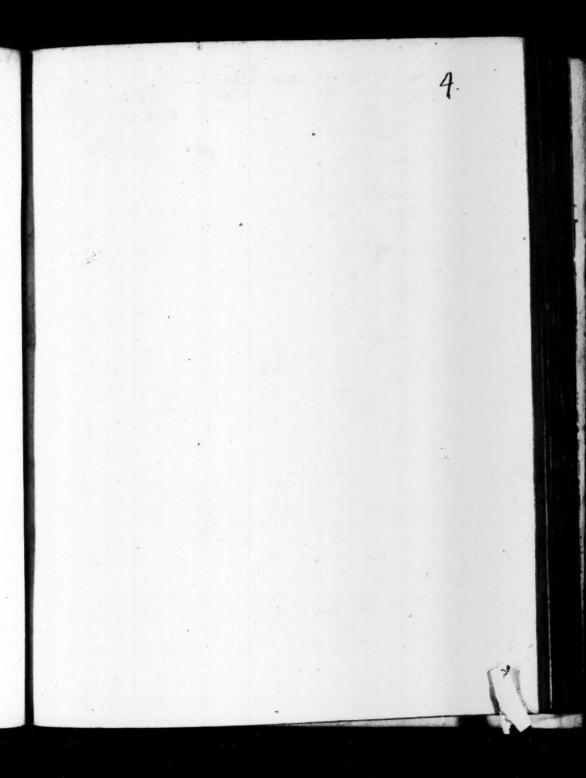
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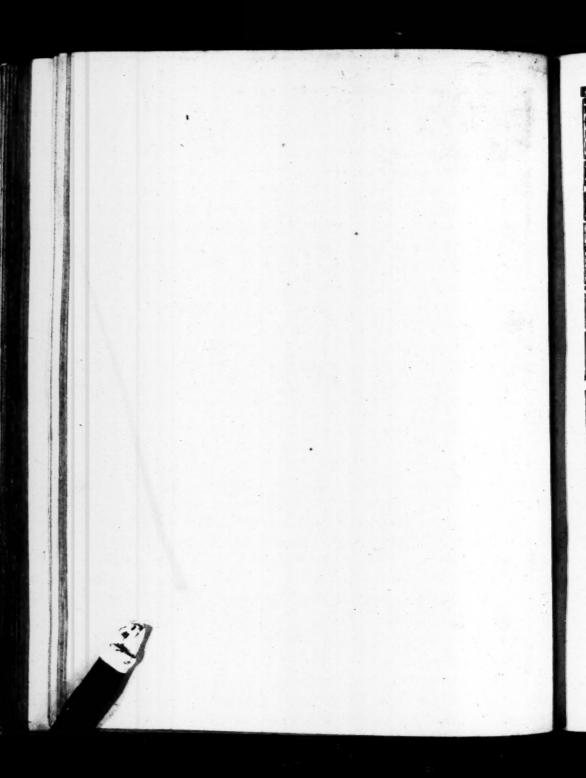
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INTITULED,

A COOLE CONFERENCE

Betweene the cleered

REFORMATION

AND THE

APOLOGETICALL NARRATION, Brought together by a Wel-willer to both;

Wherein are cleerely refuted what ever he bringeth against the Reformation cleared, most humbly submitted to the judgement of the Honourable Houses
of Parliament, the most Learned and Reverend Divines of the Assembly,
and all the Reformed
Churches.

By ADAM STEVART.

Amb. lib. 3. de Fide. Si taceamus consentire videbimur; si contendamus verendum ne carnales judicemur.

Ax4: 16. Imprinted at London, 1644.

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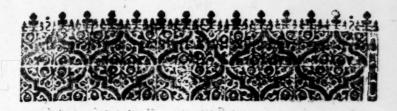
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READER.

Ourteous Reader; I pray thee excuse some of the most material faults, fallen out, partly by my absence, partly by an accident that befell the Copy, and to correct them as followeth.

11 . 22. 1. W. Por west, was p. 29. 18.

D'Age 3. tine 8. read neither should be have feared a suppression of his book, p. 10. k. 11. dele all that paretithesis, ibid. p. 1.20. dele because, p. 11.1.9 read and those who interesse p. 16.1.24 for bur so, r. and so, p. 19. 1.26. r. for it was, 1. it was, p. 22. d. men, p. 25. l. 3.r. Answ. 1. ib.p. 1.5. for how, r. 2. How, ibid. p. 1.8. after the word Communion adde all that followeth.

3. Either this Wel-willer pretenderh to play the Naturalist or the Divine: If the Naturalist, he knoweth not well the nature of the Northerly winde, for ordinarily it bringeth not blacke, but faire weather, and scattereth the clouds, as he might learne of all Naturalists, ab Aqualone aurum, from the North commeth gold, i.e. golden or fair weather, 10b 37.22. The North winde driveth away rain, Prov. 25.23. If he play the Divine, and allude to Scripture,

ture, I must fay to him as Christ faid to the Jewes, Ye erre, not understanding the Scriptures; for there it fignifieth either the Spirit of Christ, as in Salemens Song. And then he must pray with the Church, Awake O Northwinde, and come thou South, blow upon my garden that the spices thereof may flow out, Cam. 4.16. Or Gods people who were Northerne in respect of the Philistins. who were their enemies; so we must be Gods people, and the Independenters (whom this Wel-willer opposeth to the North) their enemies; or the Babylonians who were septentrionall, or North-ward, in respect of Gods people, E/ay 41.25. and to he eftermeth us to be Gods enemies, if fo, how hold they us for one of the most pure Churches? but what ever it fignifie, it can never fignifie the Church of Scotland, but in a very good ferile. Pag. 27. d.us, p.28. for Heb. panegr. r. as rariques of Scrip. ture, Heb. 12.23. 1. #lt. for wer r. wie, p.29.1.8. for vomit r. ye vomit, p.29. 1.30. d. of my felfe, p.43. 1.27. for two read five, p.35.1.29. after the word narration, adde all this that followeth.

Onely I pray the Reader to confider these mens crast in going about to sow the seeds of division betwixt the civill Magistrat & the orthodox Churches, in making the world to believe that they grant him more then the maximes of Presbyteriall Government will suffer them to do. For, 1. They tell not wherein: 2. Whether this power be Ecclesiasticall or Civill, as for the Ecclesiasticall they cannot give it: 1. It being onely a Ministeriall power to serve, & not Magisteriall to dominiere with, or to be given away by proxy, to whom they please. 2. If they give the Magistrat any power, what can it be: is it to preach, to teach, the power of the Keies to Excommunicate, or to attend upon

upon the fick and poore people? and as for the civill it is not theirs, but His Majesties and the Magistrates, as is the constant tenet of all the Orthodox Churches, who hold the Civill power incompatible with that of a Pastour or Doctor of the Church.

3. If they grant the Magistrate more power then our Churches, how is it that they acknowledge the Kings Patent in New-England for nothing else but in matters of State or Civill Government, and Gods word onely in

Church Government?

4. He and they also hold the same rule in Old-England, and therefore I pray all men only to consider if this be not rather a gulling of the Civill Magistrate, then a proof of what they say.

5.I wish him to answer whether New-England depend of Old-England, and whether they thinke the King and Parliament have power to change Religion and Church

Government there:

6. Whether they both have power to do the fame here

against Gods word ?

7. Whether the Parliament have done well or not in calling of this Affembly of Divines, to judge of matters of Religion? As for us, the conftant opinion of all our Churches is, that all Civill power belongeth onely to the Civill Magistrate, and non-ar all to the Church. a. That the Civill Magistrate hath an extrinsecall executive power about Religion to maintaine and reforme it, in case of corruption, and that according to the presidents in Scripture; Neither did ever any good Christian Prince assume any more to himselse.

Neither doth it any way lessen his power, that it is only extrinsecall; for to be intrinsecall or extrinsecall signifi-

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eth not any quantity of greater or leffer power, but onely the manner thereof, for an extrinsecall power, and inflaence, may be greater then an intrinsecall as appeared in that of the efficient and Materiall cause, for the first is only active, and yet extrinsecall, but the second meetely passive without any action or efficacy at all, and yet intrinsecall.

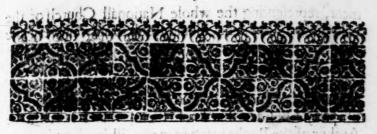


Perlevi tractatum bunc, in quo nihil reperio quo minus cum utilitate publica
imprimatur.

IA. CRANFORD.



Before



Efore I beginne the Refutation of this Pamphlet, it shall not be amisse, that I apologize for my selfe, for refuting a Book already sufficiently refuted of it selfe, and by that very same Booke, whereof it intendeth the resultation: I will therefore here declare into the

Christian Reader how I came to undertake it ; how unwilling I was to doe it; upon what reasons I was moved thereunto. The truth therefore is thus: That fome daies after the publication of this booke, I hapned to fall in company with fome men of quality that were reading of it, and after the perulall thereof, it was the joint wish of them all that some answer were drawne up unto it. A few dayes after that, I chanced to re-encounter with some of the same company, and some others very well affected to Reformation, who after fundry discourses tell upon the fame Theme againe, fome of them faying that it would doe well that the Commissioners of the Church of Scotland would answer it. Where some of them defiring me to deliver my opinion, I replyed feverall times (as occasion required) in Substance that which followeth: That it might feeme ftrange to others, if men of fuch gravity and learning, and much more of to eminent place and employ-

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ment, representing the whole Nationall Church of the Kingdome of Scotland, should stoop to answer every idle Anonymus Pamphleter, peradventure some Anabaptift, peradventure some Dona Catherina (it may be of purpose) put upon the Stage, to make them ridiculous, if they should acknowledge such inconsiderable persons as a considerable party. Belides this I told them, that I thought the Author of the Booke was a man very ill-bred, and imprudent, and that for many reasons; and among the rest, First, because he being (as it seemeth) but a private man, he will needs be begging of a quarrell with the Scotch Commiffioners, who never offended him, nor (for any thing that appeareth) knew not whether hee was inverum natura, or not. Secondly, and if he pretend that they offended some of his Sect. wiz. the five Authors of the Apologoticall Narration; then feemes he yet unwifer thedil rooke him to be, effeeming so highly of himselfe, as if he were abler to answer for them, then they for themselves: so judge not wife men, much leffe this wife Parliament, for then haply it had made choice of him to have beene a Member of the Assembly, which yet it did not. Thirdly they are of age, very able men according to all wife mens judgment, and therefore it feemeth more fit that they answer for themselves; and so much rather; because neither they depend of him, nor he of them, nor any of them one from another or all, or any of them from any superious Ecclefiafticall power, but every one of them standeth for himfelfe. And finally, if they had offended those five venerable persons, or their Sect, in apologizing for the Government of all the Orthodox Churches, and namely that of Scotland, whereof they be Commissioners, (howfoever no effence appeareth) 1. yet offented they them not ומנבר



in particular . To Neither tooke they them directly for parties: 9. Or their Apologeticall Narration formally to refute, no more then they five tooke the foure Commiffigners for their formall party, or the Discipline of the Orthodox Churches, or that of Scotland formally to refure. If this Anonymus Divige had imitated the prudence of either of them, hee would have appeared wifer then now he doth; neither should his Booke needed to have beene suppressed (as it is) in nature of an infamous Libell. Hereupon I was defired to fet upon the worke my felfe: Whereunto I answered, that hardly could I doe it, not knowing who was the Author of it, or of what Sect or Sex he might be. They taking this my answer for a merriment, which I gave them in good earnest, replyed, That it could not be a woman, fince the Independents permit not them to write Bookes: but this fatisfied not at all; for howfoever the Quinqu'Ecclefian Ministers admit them not to judge of controversies in Doctrine, or in Ecclesiasticall censures, yet is it but a particular opinion of those five, and of some others; and however they admir them nor to luch acts, yet may it be doubted whether they permit them not to write Bookes of Divinity. Afterwards they would willingly have perswaded mee that it was no Anabaptift, fince he was an Independent, and disclaimed them, and spoke contempt yoully of them: But that proved no more latisfactory then the reft: 1. For howlower, all Independenters be not Anabaptifts, yet all Anabaptists, all Sectaries, and Heretickes at this present about London, pretend to bee Independents. 2. That the Anabaptiffs here in London for the most part agree with them in all things, fave onely in delaying of Baptisme till the time that the parties to be baptized be of age fufficient to

give an account of their faith; and in re-baptizing fuch as are baptized in all other Churches, fave those of their owne Sect, as I have heard of themselves. 3. Sundry of the Independents also hold them for very good men, as they declare to the people in their Sermons, what ever they write to the contrary. 4. Many of them also hold the Anabaptist errour very tolerable, which is (it may be) the cause that so many daily fall away from Independency to Anabaptisme; and that not without just cause: for if the Independents stand to their owne principles, and hold no men to bee Members of Christs Church, or visible Christians, till they be able to give account of their faith, and of the motions of grace that they feele within themselves, what need they to Christen those that are not vifible Christians : Wherefore delay they not Baptisme as the Anabaptists; and that so much the more, since they refule it to Iome of the children of those of their owne Sect. However they esceme their parents to bee very godly, and that onely because they were not churched. or received into Church Covenant with them before their death. Some other reasons were alledged, which here I omit. To bee short, I was entreated agains to answer the Booke, which I promised to doe, if the Author could bee discovered; whereupon they did what they could, so did I also, but could not certainly discover him. In fine I suffered my felle for some particular reasons to be perswaded by them. Onely before I enter the lifts with him, fince the Author will needs march under a veyle, and conceale himselfe, I shall pray the Christian Reader and him both to excuse me, if without any respect to his person, I refute his Booke as it deserveth.

Whatever he be, for feare lest good men bee deceived under

under pretext of his pretended piety, with fo many of his Als, and deare Brethren, I pray them to observe in him, or at least in his Booke, his great weaknesse, yea (if I may by his permission say it) his great wickednesse in these points following. 1. He would make the world believe, that the Scots Commissioners acknowledge some defects and errors in their Discipline, p. 1. which against the knowne light of their conscience they will not reforme. 2. He falfifieth the Covenant, in adding some words to it, which corrupt the sense, p.1.3. And that to extenuate his perfutie inferres, cleering and expressing those equivocations and mentall refervations which before he concealed, p. 4. he denieth that the Synod gave any thankes to the Scots Commissioners for their Reply to the Apologetical Narration, or rather for the cleared Reformation, p.3. which I submit to the Synods judgement, whether there be not an Act of theirs to the contrary of what he faith in this point. He will perswade the Reader, that the Synod only voyced them thanks for a two penny Booke which they gave them, as if that grave Affembly had nothing elfe to doc.

I might note many more untruths, if he had had any prudence he might have learned the contrary either in the City, or at Westminster Hal: but the Scripture must be true. The labour of the foolish we arieth every one of them, be. Ecclesiast. : o. cause he knoweth not how to goe to the City. The wicked is 15. Snared by the transgression of his mouth. And this I pray the Reader to examine, and not to fuffer himselfe to be misseled by any prejudicate opinion of his apparent pietie, his smooth flyle with his freet Brethren, but to examine all things, and to retaine what is good, and to confider, that a man to bold and adventrous, as to propound in face of this

this most honourable and wife Parliament, the wenerable Affembly of fo godly and learned Divines, and of all the world, fo many, fo palpable untruths, must needs be very paffionate for those opinions, which with so blinde a zeale, and so little care of his credit hee maintaineth here. and may be no lesse passionate in other things then in this. As for the reasons and motives inducing me to refute this Libell, they were not any stuffe the Booke contained, or the least feare I had that it could worke upon any rationall man; nor fet I npon it with purpose to offend any man no not the five Independent Members of the Synod; yes, nor so much as the Author of this Libell, (who has so highly offended all the best Reformed Churches) for never any one of them offended me; neither is it their Act, neither believe I that they had any hand in it; or if they had any, they avow it not. And as for the Author, I can not offend him wittingly, fince I know him not, and this I hope would excuse very much the offence, if any should be: nor indeed ought hee to take offence at this Answer, fince he dare not owne the Booke. Now if he be either a wife man, or any wayes gracious, I suppose hee ought rather to thanke mee for fuch an ingenuous reproving of his wicked calumnies against the whole body of the Reformed Churches; for, Areproofe (faith the Wifeman) entreth more into a wife man, then an bundred fripes into 4 foole. Befides, as I conceive, it is an act of love for as a Auff. Epift.ad Father faith, Magis amat objute oter fanans, quam adulator disimulans. Neither can such indignities well bee endured by any man, that knoweth how handlomly to cast them off, especially when they are published in Print, and that because of the imminent danger thereby of infecting the weaker fort of people, not onely that now are but also

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of the posterity to come. For, as faith the Roman Philo-Sopher : Vitia transmittit ad posteros, qui prasentibus enlpis Sen. de Morib. parcit. But if he should be so fond as to thinke that he has done well in what he has done, yet shall this Answer have fomereffect upon him: for as Gregory faith well, Pegterwos Greg in Paft. tune meline corrigional, cum aque bene egiffe aredunt, male acta monferamus, ut unde adepta gloria creditur, inde utilit

conteBio legnatur.

As for me I can truly fay, my principall aime and motive was Gods honour, the yindication of the Protestant Churches, and especially that of Scotland from this mans vilde afperfions, and to give contentment to good people, who I am afraid may have beeno deceived with the glorious pretext of this mans piety, and particularly, that I might comply with the defires of those my worthy friends that moved me hereunto. And so come I to the Title of the Booke, which is,

A coole Conference betweens the cleered Reformation and the Apologeticall Marration, brought together by a well willer to both.

Here it is to be observed, 1. That this Booke carrieth with it no Approbation by those who are ordained by the Parliament to licence the printing of any Bookes: From whence it may be inferred, that in fo contemning their Lawes and Ordinances, and afterwards in maintaining, that Independents (of whom hee pretendeth to bee one) give more to the Civill Magistrate, then the principles of Presbyterian Government permit them to doe; that this is done, and that faid in derision of them both, and by a man no wife minded to practife what hee faith or profeffeth,

feth, by some Nostro damin of whomitis faidflog oil to Nostra damin cum verba Ramin pula fullere nostram gol Es cum werba damin nil nostra damin. I

Or rather done as the Souldiers did to Christ, who bowed the knee to him, saying, Haile King of the Ienes, and mocked him, & spit upon him. He giveth them much Paper-honour with much reall disgrace, and will live as Independent upon all Civill as all Ecclesiastical authoritie.

2. It is to be observed, as I said before, that the Author taketh no proper name to himselfe, but onely is described by a common name, which is more ordinary among beasts then men. For as mens individual Natures and Persons are signified by proper Names, so are all beasts ordinarily represented by names common to the whole Species, if you except a few tame beasts: so here there is no individuum signatum for to owne this Pamphlet, which maketh some judicious men to thinke, that he sound himselfe conscious of what I have said, or am to say, and therefore went cunningly to worke in not owning it, for feare of some castigation in stead of consutation.

3. That this Authors common Name here is a Good-willer to both, whereupon at first, before that I had read over the Booke, I wondred much what fort of creative this could bee, what Hybrida and Amphibana in matter of Religion, bred of so opposite Species, having its heads in so opposite parts, carried by so contrary motions, to-wards so contrary ends, viz. of Dependency and Independency. But afterwards in running it over I found no such thing answerable to the Frontispiece, neither in matter nor in manner. For if we consider the first, it is nothing else but an intended justification (howsoever with little





fuccesse) of the Apologetical Natration, and a sensesse arraignment of the Reformation cleared: If the second likewife, his expressions, which bee evermore we we our, &c. testifie most evidently, that hee is a formall partie. Truly hee willeth the Commissioners so little, and his Quinqu'Ecclesian Ministers so much good in this cause, that he would make the world believe that the one partie faith all, and the other nothing at all. But what ever good ve will them, pardon us if we give you no credit till they be brought together, and it beeseene what each of them can fay for themselves. In the meane time I pray the Reader to take notice how this man in the very threshold furnishes us with so evident an argument of his weaknesse, in that, intending a disguisement, he had no better contrivance, then by his owne penne fo shamefully to bewray himlelfe. Alas poore man, that professing here so much truth and honestie, thou shouldst thus foully betray thy felfe to be neither true nor honest. He endeth his Booke in an extraordinary way, with an &c. intimating fomething of the Booke behinde, and afterward Finis, affuring us of nothing behinde; as if his onely aime were to contradia himselfe, and so to try our patience, and his owne parties credulity, how farre the contrary partie will permit, or his owne admit fuch palpable untruths, both in the beginning, and in the end of his Book. Ecclefiast. 10.32. The word of a foole will (wallow himselfe: The beginning of the words of his mouth is foolishnesse, and the end of his talke is mischievem madnesse. O what a shame in this Prophet that professeth such pietie, that the lying spirit should so prevaile in his mouth! I Reg. 22.22. If it please the courteous Reader to goe along with me in the Examen of it, he shall finde him no better in the midst, so he shall have him

him (by Gods grace) compleatly like to himselfe in Prin-

sipio, Medio, & Fine.

ference. The Author might have said, A very hot and coole Conference, for it is so hot for the one partie, that ye may esteeme it a burning coale, or fire of zeale torit, how soever without knowledge: igneus est illi vigor is terrestris origo. But for the other it is so coole, yea so cold in its behalte, that he may be judged to be ex frigidis is malessiatis, or this his discourse to be dropped from Diacaldius, Drismerus, Nosedropensis, who wrote de frigidis meteoris Nive; Glacie is Grandine. Neither can it ascend to the supreme Region of the Ayre, or produce any effect upongreat spirits.

Nec faciles motus mens generofacapit.

If it work at all, it must bee in the lowest Region thereof, and upon very weake braines, who will not hearken unto the truth. But not to insist upon the Title of the Booke, I come to the Booke it selfe.

In the first page, because the Scotch Commissioners say, We are neither so ignorant, nor so arrogant, as to ascribe to the Church of Scotland such absolute purity and perfection, as hith not need, or cannot admit of further Reformation.

Christianitie that can finde fault with this humble and most modest expression; and yet this well-willing Pamphleter sets himselfe to jeere at it, as a golden peace signifying-speech, as if dropped from the month of some Chryso-Rome, or conceived by some Ireneus. But it is no new thing that men of golden, and peaceable spirits, such as Chrysosome and Ireneus, should meet with enemies, such as theirs were: for Chrysosome had adversaries who had ferreum os, enem

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frontem, plumbeum cerebrum, and trenew had his, who were every whit as bufily cudere feer, as he could be cudere cienvuv.

- 2. Upon this he groundeth a latitude of Religion, as I beleeve, greater then that of Neahs Arke, to receive all forts of cleane and unclean beafts: but we defire to know of what latitude he would have it; if it shall receive Brownists, Anabaptists, and the Independenters of New England, who interesse all the people, yea women too to judge in matters of Religion, and in all Ecclefiafticall Cenfures whatfoever.
- 3. Under condition of his latitude of Noahs Arke, or rather of the Regions of the world, he affureth us of their Good will according to the Covenant, wherein they sweare to endeavour the preservation of the reformed Religion in Scotland, in Doctrine Worthip, Discipline and Government, against our common enemies; the Reformation of Religion in the Kingdomes of England and Ireland, in Doctrine, Wor-Thip, Discipline, and Government, according to the Word of God, and the example of the best reformed Churches; And shall endeavour to bring the Churches of God in the three Kingdomes to the neerest conjunction and uniformity in Religion, Confession of faith, and form of Church Government.

But here we fee no latitude nor condition.

But the Pamphleter to shew his wit and skill, and how cunningly he can draw the guilt of perjury upon himfelfe, has recourse to a Glosse of orleans, and some mentall refervations, whereby he strangely tortureth the Covenant against the Text. Hee telleth us that the Covenant onely faith, the Reformed Religion in Scotland, that is, or shall bee; and till further Reformation wee will preserve it against our common enemy. But never a word in the Covenant of the Re-

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Reformation of the Religion in Scotland, that is or shall be; and till further Reformation. This is an addition to the Text. yea a meere falfification of the Covenant. The Covenant speaketh onely of an endeavour of the reformation of Religion in England and Ireland, according to the word of God, and the example of the best Reformed Churches, wherof it presupposeth that of Scotland to be one, I. since it sweareth to preserve it; Neither could the Covenanters fweare to preferve it, if they thought it to bee deformed, for that were to sweare to maintaine deformity in Religion, &c. 2. And this may further be confirmed, for endeavour is finis intenti fed non adepti; of a thing intended, that as yet is not existent, but to exist; but preservation is of a thing already existent, and supposed to be. 3. Because it is so expounded in the thanksgiving of the Assembly to the Scots Commissioners for their Booke. Neither for all this believe wee that the Reformed Churches, and namely that of Scotland cannot erre, as the Romanists attribute unto their Church: But the question is only whether or no they doe erre, and wherein? if in that, that they will not receive the Independent Anarchie, and Papalitie into every particular Congregation, in permitting their particular Confistory compounded of one Minister, and two or three ruling Elders, to judge so many hundreds of persons, who will not suffer themselves to be judged by any, yea not by the whole Christian world: If in this, or any other thing they erre, they professe themselves ready to bee informed, and afterwards reformed. But because they are fallible, and may erre, to conclude therefore that in every thing wherein they differ from Independenters, Brownists, Anabaptists, &c. they doe erre, and so to quit their Religion, they are not fuch fooles; for by the same reason

reason we might as well conclude our Brethren should

quit their Tenets, and come to us.

P. 2. Apol. Ah deare Brethren: Here he calleth us deare, and sweet Brethren: but this Doctor had need of a Doctor, for his palate is so severish and vitiated, that he relishes bitternesse in the sweet expressions of those whom he calleth sweet Brethren; and his conceptions are so far disordered, that he applies to the Apologists what the Reformation cleared saith of ignorant and ill-informed people onely; and doth not apply that, which justly he might have applied to them in the following words, viz. the misrepresentations and indirect aspersions of others, who doe so commend, &cc. and this distinction appeareth cleerly by those particles smissings of some, and missing presentations of others.

This well-willer telleth us, that wife men are filently intentive, expecting disputed positions from the Assembly.

Anf. And why not ye also, fince in the last disputed Pofition ye caried away fo great glory. If good Cato Tay truc, Virtutem primam effe puta compescere linguim, truly ve had the chiefe of all vertues, and that in a most high degree, yea in gradu heroico, for ye troubled the Assembly very little with any Reply to what they answered you. But will ye, our Well-willer, either give us, or let us give you some positions upon this Subject, that we may receive of you some edification in particular at least, if we cannot have it in publick. Here I offer you a man to difcusse whatsoever positions you please, in all points, wherein yee diffent from all Protestant and Christian Churches. And fince you put us in minde of it, let me tell you, fome have been very defirous to have had fome accesse to some of your Ministers, to the end they might have received some edification of them, and have known C 3 their

their opinions, but found them evermore inaccessible; so desirous were they, it should seem, to hide their opinions. As for your Prodromus, which ye say hath not deserved to be whipt, if the Parliament permit any of the Assembly differing one from another in opinion, to present their judgements with their reasons unto the Houses, you cannot judge

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is a crime, &c.

Answ. This is already answered by the Author of the Observations and Annotations upon the Apologeticall Narration. 2. This Proposition is conditionall, and whoever hath the least tincture in Logick, knoweth, that conditionalis propositio nil ponit in re, nifs posità conditione. 3. And if the Parliament permit it not in this your foolish fashion, what will you say? 4. What if very wise Parliament men already fay, that if in the General! Councells every one that differed in opinion one from another, had written bookes one against another, they should rather have been held for Councells of fooles then of wife men. 3. And if it be fo, (as you fay,) wherefore I pray should not the Scotch Commissioners have written against your Apologeticall Narration; fince they differed in opinion from the Apologists, and so much the rather, being that they were calumniated by them.

He complaineth also of their bitternesse; And I on the other side wonder at their patience and meeknesse; that they have so little gall against Innovators, calumniating the government of all Protestant, yea of all Christian Churches, except their owne Conventicles, as destitute of the power of goddinesse, and as Papists; and Lutherans, de-

faming them with nicknames, as Calvinians, &c.

P. 3. He asks the Authors of the Reformation cleared, if they thinke that the Elders of the quinque Ecclesia be dark?

Answ.

Answ. Who these Elders of the quing; Ecclesia can be. Iknow not: I have read in the Revelation of the Angels of Tecclesia; in the Councell of Trent, de Dudithio E. piscopo Quinqu' Ecclesiens, and of a Town in Hungaria named Quing; Ecclesia, at this present under Mahomet, and by the Turks named Porfheu, and by the Germans Funskirchen; but of any Protestant Quing' Ecclesian Elders, I pever heard or read of before this: Neither know I what he can meane by them, but the five independent Ministers of the Assembly, whom hitherto I never heard designed by fuch a name or title; and if these be they, I answer, that the Commissioners say not that they are darke, but those who in the dark are afraid of the tobich they know not, Now light may be in darkneffe; Neither can he apply this to these Presbyters or to himselfe, unlesse he finde in himselfe there be conscia mens.

The Commissioners adde (for explication of themselves) and suffer their affections to run before their under-

Standing.

The Well-willer replieth: Are we not merall men (voluntas vult, at intellectus intelligit) to understand first, and

affect after.

Answ. Master Well-willer, if your affections may be judged of by your actions, certainly they are so independent, that they will not be tyed, according to the rules of Philosophy, to depend upon the uncerstanding, onto understand first, & to affect after: and we can tell you, Sufrom Scripture, that is a man be not a very gracious (I say not a morall man, he will readily understand as he affects, rather then affect as he understands.

2. That maxime of Philosophy striketh not at all at the Commissioners expression: they say that their affection

BIOMS

Hiens run before their understanding, and not that their will runs before their understanding : Now will and affetion betwo things; the one in the Reasonable soule, the other in the Appetite; unlesse with the old Philosophers, as 1.3 de Anima, Aristotlerelateth of them, ye will confound mente cu fenfu. cap.3.tex.150. and confequently voluntatem cu appetitu, & fo make mans foul mortall, as the late Author of the Mortality of the Soul.

2. Or if ye take the affection in a more large, but leffe proper fignification, as it fignifieth also the inclinations and movements of the will, then they understand not thereby the confulted, deliberated, & advised, but the rash inconfiderate, precipitate, and indeliberate actions of the will, otherwise called the first movements of the wil mount primo primi, qui omne judicium rationis antevertunt, which attend not, but prevent the judgement of reason. i.e. the deliberation and examen of the understanding; And in these movements it is certain that the affectio goes before the understanding; for in such movements the sensitive appetite which is led by the fense, misleadeth the understanding; not formally, but objective, in so far forth as drawing with it the phansie or imagination, whose phantalmata or images determine the understanding in its judgement, & it being so determined, suddenly without any morall deliberation determineth the will; but so the will is faid to affect without judgement, i. e. without that deliberative judgement, which is necessary to your morall man, or rather to the morall actions of his will: and in this fense the Poet faid, Scilicet infano nemo in amore videt. Boetius the Martyr: Quis leges det amantibus? major lex amor est fibis And Seneca: Qued ratio poscit, vincit, at regnat furor, Potenfq; tota mente dominatur Deus. So Aristotle : Qualis quifq eft, talu ei finis effe videtur, neg; eadem videntur amantibus

mantibus & odio habentibus. So should you have taken this judicious expression of the Commissioners. 3. Item, the will in actionibus fuis imperates, whereof fome be acts of the under standing, must goe before the under standing; for the understanding must command, before that the understanding can obey. 4. The Attions of the underflanding, that are not involuntary, but voluntary, or willing, must follow the will, for woluntarium belongeth first to the will, and by the will to the other faculties. 5. Originall finne also, ill habitudes, customes, and violent passions, hinder the will from following the understanding, and make it some times to miscarry against the light of the understanding. 6. Albeit the will in its movements presupposes necessarily some judgement of the understanding, yet this judgement necessarily presupposed, moves it not necessarily, for it may be as well moved and directed by another judgement, (that moveth it not) to the contrary action, whereunto it is not moved or directed, as it is this or that judgement, that actually moveth and directeth it to this, or that action in effect. 7. And if you believe that the understanding moveth the mill necessarily, then in our Regeneration it should suffice, that the understanding alone should be renewed, for it should necessarily draw the will after it, which cannot be, fince Scripture inculcateth no leffe the renovation of the will, of Heart, than that of the understanding. 8. A mans Regeneration should confift in Futh alone, without Charity which likewise cannot hold; for howfoever a man be juffified by Faith alone, without Charity, yet is he not regenerated by Faith alone, without Charity. 9. A man being endowed with intellectual babitudes, thould not frand in need of Morall versues to perfect the Will; but to be, as you call it, a morall,

rall, or rather a good man morally, it should suffice to be prudent; and so morall vertues should have their seate in the understanding, and be nothing else but sciences, opinions, or prudences, which was the opinion of Socrates, universally blamed by all Philosophers. 10. And finally, howsoever the Will is evermore raled by some judgment, yet that finall judgement, that ruleth it, or that judicium ultimum, and practice practicum, that ruleth humane actions, dependent of the Will, as the Philosophers and Schoolemen both hold. And so much touching this quarrell, which you here begged with your vaine Philosophy, so much condemned by S. Paul.

P.3 §.1. Wherein, say you, hath appeared this preposted rousnesse toward you, whiles the Apologie smiles upon you, and sweetly calleth you and Holland by name the more reformed. Churches? Doe you give them one such a kinde word in all.

your Reply ?

Anjw. Here it seemeth, that this Well-willer would paction with the Commissioners for an interchange of Commendations: but they have already answered, that they cannot praise you, but so far forth as truth will suffer them, p.2.6.2. Neither doe they deny, but the Reformed Churches Discipline may have need of reformation, as their faith, that is still growing from faith to faith; but from thence it followeth no more, that it is erronious, then that their faith is fo. And here it is to be noted, how closely this original finne in arguing evermore a Poffe and Effe, flicketh to this, as to all other Independenters bones. Let him shew, wherein either the Scots, or other Orthodox Churches need Reformation: Let him prove, that their Government is but a contrived Episcopacie; that it is such as maketh all Reformed Churches unworthy of IndeIndependenters communion; that their owne Churches are endowed with such a Seraphicall persection, and ours so corrupt, that they dare no more communicate with us, then the Pharises thought they could doe with the people: item, that there is no subordination in Ecclesiasticall Judicatories; That men are not Church members, before they be admitted by a Church Covenant distinct from the Covenant of Grace. If that he can doe this, it will be more to the purpose then all these ridiculous exclamations and complaints: We desire arguments, and no compliments.

P.3.S.2. Not to make, &c. This is very dangerous, and may breed, if it have not already, asmany Sects of Epheticts, Scepticts, Aporeticts, and Pyrrhoniens amongst you, as were in former times amongst the Philosophers, no lesse destructive of all faith and settled Ecclesiastical lawes, then theirs were of all Sciences; and therefore both

so justly branded by the Apostle, I Tim. 3.7.

There is one thing more, that maketh the Apologists more confident of their candor, in that their Apologiereceived so great an Approbation from so pious and learned a man, &c.

Answ. How confident the Commissioners may be of their candor, and ye should be of yours, it were better to heare it of the Assembly then of you, since it is more to be believed in this cause, then ye in judging of your selves. And as for that Approbation, it was but from one man.

2. It was not approved by the whole Assembly, as was that of the Reformation cleared, which was approved by that same very learned man also. 3. And he by that very approbation did solemnly condemne your Apologetical Narration. 4. Neither approved he the substance, but some circumstances of your Apologie, viz. its modestie,

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&cc. wherein he might be very cafily deceived. Item, your Communicablenesse, hoping better of you than appearingly he will find, and compatiblenesse with Magistracy, which hitherto is not fully proved. 5. Whether he approved all that ye presented to him at first in your Booke. your selves know best : if not, we have not as yet your opinion, till according to exigence of time, &c. you give the worlda fecond edition of it, and then ye may tell us newes of your candor. 6. Neither could he judge of your candor, fince he could no way judge of your heart, & confequetly whether your writ was confonat to your words. and your words to your heart. Besides all this, in that Approbation he declareth his aversion from yours, and inclination towards the Presbyterian Government: So as this mans braine feemeth of a very strange temper. in citing for him, that, which is so directly against him.

As on the other fide, though the Assembly woted you thankes, yet was it only for the Bookes you gave them not for the Reply, as it was expressed (to shatesfied) in the Fore, if

observation faile not.

Answ. This cannot but be most untrue: 1. for the Assembly voted them no thankes for the books, till all the Members thereof had read & considered the same, & were extreamely well satisfied with the contents thereof. 2. He would make this grave Assembly very ridiculous, (to say no more) if it had nothing else to doe, but to imploy so much time in voting thankes for so small a matter, vic. for a two-penny book. 3. If it be so, wherefore voted it not thankes for the Apologetical Narration, which was a great deale bigger, and sold 6d? 4. Here according to your judgement, it cannot escape the blame of great ingratitude



gratitude towards the Apologizers, whereas yee will doe well to admonish it. 5. For feare your observation saile you, I pray you looke the Act; and afterwards you cannot (if you have any candor) but in imitation of S. Austin disabuse the world by some booke of Retractations, which here you abuse by this your false observations.

And thus far I came with my reasons grounded upon fome generall, but very certaine relations, concerning the Affemblies speech, in giving thankes to the Commissioners of the Church of Scotland for their Reply to the Apologeticall Nariation: but fince this my Book hath been ended, upon more particular information I adde these forlowing reasons. 8. The Assembly in thanking them for it calleth it a very learned and pious piece, which is not a praise of two sheers of paper and a little loke; but also of the matter it containeth. 9. It was there faid, that it is very usefull for this time, when the Affembly hath vowed and covenanted to come as neare as they can, in the Government of this Church unto that of other Reformed Churches, and namely of that of Scotland, taking evermore Gods Word for their first patterne and infallible rule of direction. 10. They are thanked for it, because it refuteth forme unworthy afperfions, that fome have faftened upon the Government of the Reformed Churches now who can thole be, judge you Sir. If here the one be thanked, I may probably fay, the other getteth little thanks for his paines. IT. The Assembly rejoyceth at the washing away of those aspersions, yea unworthy aspersions, as they are termed by them. 12. The Authors of fuch filthie asperfions were there said to affect wayes of their owne: now what can be those wayes that be their owne, fince they are not called Gods wayes, judge yee againe? 13. They D 3

13. They are paralleled where with Bishops, being both two opposite enemies to the Government of the true Reformed Churches, the Bishops faying, no Bishop, no King, and the others, that the Reformed Churches gave not the Civill Magistrate his due; which I interpret to bee, as if the one faid, a King cannot be without a Bishop, and the other, a King cannot bee with Presbyteriall Government. 14. Because it was there said, that it was necessary to vindicate the Churches of God from so unjust imputations. 15. Because the Assembly like wise men commended very highly the fincerity, gravity, and ingenuity of the Book. 16. Because the Synod declareth, how it acknowledgeth it felf very much beholden to the Commissioners for the vindication of their owne and other Protestant Churches. 17. It is called a temperate and feasonable vindication. 18. The Affembly faith in name of all the Churches of this Kingdome, that they defire to keep with them all and that of Scotland a more are Communion and uniformity in the Ordinances of Jesus Christ. 19. The Assembly declareth there, that they had a very highesteeme of the Church of Scotland. 20. It commended also the Commissioners for their judicious and grave difcourse in the Assembly, which contributed much to the foresaid Uniformitie with all the Protestant Churches And all this I have deduced at length, not onely to refute this untruth, but many others, beretofore and hereafter, which this unworthy Pamphleter casteth upon the Commissioners, yea upon all our Churches, to kindle a fire of Division betwixt the Civill Magistrate and them, in these most calamitous times, when both Church and State are in combustion already. But after such evident untruths, he addeth, if observation faile not : Here he seemeth to make

us believe, that the Author of this Pamphlet is one of the Members of the Assembly, or that some Member of the Assembly has dealt treacherously and persidiously with the Assembly, in pinning upon them such an Act, statly contrary to their formall expressions, (for none but some Member of the Assembly gould make any such observation) But of this I will say nothing, is being a matter of higher concernment. I believe rather that the Author of this Booke is minded, in principio, medio, or fine, to be like to himselfe.

P.4 S.I. We read nothing elfe but of the Independenters admirations (which Philosophers call the daughter of ignorance) and some of their thoughts and judgements, as if they were giving an account of their Creed: as p. 2. we read nothing but Interjections of lamentation, ah, ob, &c. of boly and gracious men .: whereas we crave fome quia's, ergo's, or other rational & Conjunctions, whereunto we cannot better reply, then did Scotter to a Doctor of the Sorbone in Paris: This Doctor when he could not answer Scotus his argument by Reason, said evermore, Responder cum Sancto Dectore : Cum S. Doctore, replied the other, fi fanctus ores pro nobis, fi Doctor, respondeat ad argumentum: fo we to you; If those men among you be holy, let them cry, ab, for their finnes, and pray to God for Gods Church, but let Doctors propound and answer arguments: but this man reasoneth nor, but giveth out Sentences, as if he werefome Judge of one of the Benches. You doe but imagine and fancie what soever you say in this Section of your imagination of the Commissioners extrajudiciall and eccentricall Ast : your acts may rather seeme Eccentrical secundum quid to London, and Concentrical) secundum quid with Oxford, where, me thinkes, they

they have more regard a great deale to your tender Conficiences; then to those of the Commissioners. Neither can any mortall man hinder so independent imaginations. It hath been already proved, that you have given the first second, and third blow, and in your Apologeticall Narration you threatned yet another: your judgement is utterly erronious, in thinking that this was intended to diffunite the Presbiterians from others, i. e. from Independenters since no others can well be thought upon, all other Orthodox Churches, and all the Synod being no other) for their intention is altogether to unite you with them. Neither are there, for any thing we know, any that disunite you from them, or them from you, save your selves onely.

P.4.6. 3. This well-willer is very impertinent in proving against the Commissioners, that Visibility and Succession are not essential notes of a true Church, which they, I believe, never thought, I am fure never said. And yet I must say, that howsoever visibility be not essential to a true Church, yet it is essential to a true visible Church, whereof we all dispute here. And howsoever of a true Church wee cannot inferre visibility, yet from true wisibility we may in-

fer a true Church.

P.5.6.1. He bleffeth God, that God bath made a Rehoboth

for the Scots.

And God willing wee shall bee fruitfull in the Land as Isaac, and we pray God he and his be not as the Herdsmen of Gerar, even striving with our Herdsmen of Isaac. If we have a Rehoboth, wherefore will yee not drinke of our Spring? wherefore (to use your termes) will ye not jumps with us? or if yee will not, ye may be gone as Los with your Pastours, and separate your selves from abraham and Isaac.

Ibid.

Ibid. Who can hinder the winder, if they blow, and bring

blacke weather from the North, or Welt?

Answ. No true English hearts have made any such judgement of the Northerly windes these three yeares last past. How much trulier might it bee said of a few Donatisticall spirits, with their Vbi habit as amica mea in meridie? that trouble their mother Church, esteeming all her chil-

dren unworthy of their Communion.

Pag. 5. §. 3. Ye come up me thinkes formewhat lamely with your Catalogue of Prophets. 1. For onely ye have one Brightman, and yet none of yours, he is of ours for he preferreth the Scots Church, conflituted of Parochiall, Classicall, and Synodall Assemblies, before all other, or at least postpones it to no others. 2. Neither in exposing the Prophecies of Scripture according to Scripture, can he be said to have had the gift of Prophecie, since his expositions were not infallible: for so every true Minister of

the Gospel should be a Prophet.

As lamely came ye up with your Martyrs. 1. For when you call it a civill death or Martyrdome, the word Civill is terminus diminuens aut alienans, which diminishes, or rather transfers it from a proper to an uncouth or improper fignification; as the word dead, when I say Peter is a dead man, for a dead man is not a man, i. e. a living man, in making it a civill and improper death, or Martyrdome; ye make it lesse then that of the Presbyterians, which was reall: And so indeed it is, for wee finde you evermore in all the story slying real! Martyrdome, rather then attending it. 2. It is also a maxime in Logicke, that a termino diminuto wel alienate non argument amur ad eundem terminum absolute acceptum: So this your argument must be captious in arguing, that yee dye a civill death, or are civilly

Martyrs. Ergo, ye are Martyrs. It is no better then to fay,

There is a golden Calfe: Breo, there is a Calfe.

P.6.6.3. I fay to receive and practife some things univerfally received in the Reformed Churches, and not to receive or practife others, but either to reject their openly, or cunningly to proteffe that yee retaine your judgement, feeke for further light, or doubt as the Epbectici, sceptici & Pyrrhonii, sufficeth not to make you parts of the Reformed Churches. 1. For by the same reason the Donatists should have been parts of the Orthodox Churches of their time. 2. Item, the univerfall Reformed Churchin. respect of its externall form is a tornm homogeneum, which may bee attributed in recto to all the parts or particular Churches thereof, which could not be, if some particular Churches differed in so many practices from all the reft. As for your instance of the Church of Scotland, that the Commissioners say, it may receive further Reformation; that may be understood in moribus, fed mon in morum legibus, in manners and practice, but not in Rules of Difcipline souching practice. Or it it bee taken of Rules or Lawes, it is not in the Rules or Lawes that concerne the essentials or principals integrant parts of Discipline, but things meerly accidentall, as they expound themselves, by the example of faith, which the best Christian in the world may have, which evermore is perfect effentially, and according to its integrant parts, in respect of its extenfion to the principall parts of its object, how ever it may be imperfect, quoad entitatem intensivem; and extensivam accidentalem & ratione partium minus principalium ; fo their Ecclesiasticall Lawes may ever better and better bee. put in execution, and augmented extensive, in respect of the accidentall and most inconsiderable parts of its object,

accor-

according to the exigence of time, places, and other circumstances: But reade the Text and ye shall finde, that it saith no such thing as this Doctor would draw out of it.

P.6.6.4. To excuse themselves in calling all Orthodox and Reformed Churches Calvinians, the Well-willer imployeth all his wit, Rhetoricke, and Philosophy. Here he beginneth againe with his Ah; censures the Commissioners for complaining of this nickname put upon them, and would faine perswade them, that it is ad honores, and consequently, that they are bound to thanke them for this in-

jury they have done them.

Anfw. But I.we have Saint Paul expressy condemning fuch names. 2. They who accept of them, hee calleth them carnall. 3. And willeth us not to accept of any name, but of his in whose we are baptized, viz. Christs. 4. For as he argueth us to be named Cephaists, Paulinians, or Apollonians: fo may we to bee called Calvinians, Lutherans,&c. is to make a Schism. 5. Because all the Orthodox Churches have evermore refused it. 6. And only their enemies, Papists, and Lutherans stil pind this name upon us as opprobrious. 7. Since it is put upon us against our will, it cannot be good for us, at least in our estimatio. 8. For even good urged upon a man against his will is troublesome, and a burden to him. 9. Befides all this, we have the testimony of Saint Hierome, quoted by the Commissioners, who with us taketh Saint Pauls part against this Doctor. And hereupon commeth in according to his ordinary cuflome his lamentable exclamations, his ohsthrice reiterated, Oh unhappy conjunction; Oh beavy application; Oh coale blacke termes. Those be termes of Rhetoricke, but not of Logicke. I like better of a quia, then of your Ab, ob, &c. he will neither depend upon Saint Paul, nor upon E 2 Hierom.

Hierome, nor any reason, but will argue against all, 1. That it is to distinguish us from more corrupted Churches.

Answ. Saint Paul forbiddeth such names of distinction, and Saint Hierome saith, that it distinguishes the Antichristian Church from the Church of Christ. But if ye will needs be distinguishing us, name us on Gods name by the names that we accept of, as by that of Orthodox, or Reformed Churches, which our common enemies resuse us.

2. Ob. It was used to decline the word Presbyterian, that

leffe offence might be taken.

Answ. It is not necessary to name us by either the one or the other; and yet were it better to name the Protestant Churches Presbyterians, since this name is taken from the forme of their government.

Ob. 3 I is a name of honour.

Answ. We defire not such honours as are forbidden in Scripture, and that with such a violent courteste are urged upon us.

Ob. 4. Papists disgrace not themselves in calling themselves Catholickes; Etgo, No more due the Apologists in calling us Calvinians, since they be such themselves.

Answ. I ceny the consequence, for the Catholicke

Church is a terme of the Creed, Heb. Panegyris.

As for your selfe yee may take what mames please you best, yet desire wee you to take none that be forbidden in Scripture: Neither heard wee ever that yee accepted it before this present, and that as we conceive to excuse your selves, rather then that you have any great minde to it yet.

Afterwards P. 7. the Doctor calleth this expression or reason of the Commissioners Coloquintida, or Colocynthia, q. 16000 1 was. Dogges meat, but of what Dogs I know not, but



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but of such as accept of such names; if it be dogs meat, then the Apostle and S. Hierome have given you dogges meat. This injury and dogged answer striketh no lesse at S. Paul and S. Hierom, then at the Commissioners: if Colocynthis be quasif xxxxixx nux, because it serveth for a vomit or purgation for the belly, to purge all petuitous, bilious and melancholious humours, we pray God it may worke well upon you, and that this be the last vomit against the Reformed Churches. If it be applied outwardly, it killeth the fruit, & abortum parit: utinam wobis abortum pariat; I pray God againe it may cause you abortivenesse, and make you cast your unhappy fruits, before they come to maturitie.

Tet, as if in revenge, you ding the words of [Separation] and [Brown: ss] against the Apologists, as if you had forgotten, or dia intend to misapply what you had said in the next

line afore quoted out of Hierome.

Anfw. Te frustra Augurium vani docuere parentes. Sir, you are no good Diviner, for it is not the Apologists, but the Brownists, whom they call the Separation, as appeareth most expresly by their own words: The Seperation may be well allowed to be called Brownists. This therefore is but a meere calimny that ye pin upon them, to the end that thereupon ye may bewaile and lament your condition and great oppression before the people, which take your words upon credit: but the more to blame a great deale you are, that so ordinarily deceive their easie credulitie. And truly if ye could quit this kinde of reasoning, the rest of the matter you stuffe your Booke with, would be found very weake. And yet I must say of my felfe, what elfewhere I have ever faid, that ye are really Separatifts, fince ye separate your selves from the Sacramentall

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mentall communion of all other Orthodox Churches, exfleening them unworthy of your Communion. So by this time any one may see, they want not memory in what they say, but you judgement to understand them, or honestie at least to relate faithfully what they say. Having so dealt with them for want of some other Encomiast, he setteth forth the praises of his own vertues, viz. his great patience and mercy towards them. Were it not for patience, nay that would hardly doe it; were it not for reverence of you and your Nation, a home answer would be shaped

to such a mishapen misprision. But to love is to live.

Answ. 1. Your patience, Sir, is very weak, yea scarcely in gradu continentia, fince it can hardly fo command your choler and defire of revenge against a pretended and so imaginarie an offence. 2. So furely must be your other vertues, and consequently your Reverence; for there is a necessary connexion betwixt them all, at least in gradu temperantia, under the which they cannot absolutely have the name of vertues. 3. Reverence is a vertue, whereby we give honour to vertuous persons, and feare to offend them, because of their vertues, merits or dignitie: If so, I pray what Reverence is it, fo to calumniate them as you have done? 4. Or if they be such as you have represented them to be, then can they not be the object of Reverence, and so this your Reverence is no reall vertue. 5. As for the Reverence ye carry to our Nation, I will but put you in minde of the good effeeme you have of it; as being very windy and unluckie for English men. Your words are, Who can hinder the minds, if they blow, and bring black weather out of the North or West ? If it be fuch, it cannot be thought worthy of any Reverence: fo this, you lay here, cannot be faid, but in derifion of it, unlesse you be content



content to give a lye to your felfe. But what ever be your judgement of your own Nation, or of ours; We thank God that they have such esteeme one of another, that you cannot much further or hinder it. As for my felfe; what Erasmus Rotered amus faith of his Holland, that I may apply to our Scotland. Terra mibi femper & celebranda de veneranda, ut oni vita bujus initia debeam : atque utin im illi nos tim posimus honestamento vicisim ese, quam illa nobis non est panitenda. Our Country, Sir, is an honour to us both, I pray God none of us be a dishonour to our Countrey. And as for you, I may fay, that when your Countrey and the Church of God therein (as many of your Countrey-men, very good Christians and Patriots fay) had most need of you, ye left it and neglected it; and at this prefent, when it flandeth in no need at all of you, ye returne againe unfent for, to vexe the Church of God, and to hinder Reformation in it.

6. I answer: in matters of so high importance, so holy men as ye pretend to be, should make no distinction of persons, nor distinguish betwixt the Greek and the Schythian: all should be to you one in Christ; To love indeed is to live, if your love be such as it should be: but sometimes amantes same amentes, and their love is rather a dreame then reall, when they dote more upon their owne fancies more then upon truth: Credimus an qui amant,

an qui sibi somnia fingunt.

He addeth, that we must not set our houses on fire to rost our own egges. Answ. Who doth it now in matter of Religion, but the Independenters? Vestrarum causa malorum vos estis.

P.8.5.1. We are glad that as ye disavow the rest, so ye do this, that ye intended not to touch the Church of Scotland

land, in faying that ye had no Commonwealths to reare. Only this we fay, that if ye fay true, that then it was impertinently put in: And as ye fay, it might better bee underflood of those of New England, who had the Kings Patent for what they did in Policy, as Gods Word for Church Government. Onely here I observe, that you acknowledge the King and his Patent, onely in Policy, and Gods Word onely in Church government. Now I pray, then what more give ye to the Civill Magistrate, then other Reformed Churches in the point of Church Government? And as for Policy, no Reformed Churches ever medled with it, that I know of.

P.8.5.3. If ye thought it not a bleffing of God, or some good worthy of thanksgiving, not to bee engaged by education or other wayes to any other of the Reformed Churches. This discourse must be very impertinent, in bringing this for a reason, that your Discipline is good, or better, then that of all other Reformed Churches; for afterwards yee bring your selves in as spectators of all Churches and Disciplines, being of none your selves, but in abstractione pracisionis.

Neither say the Commissioners absolutely, that the Apologists were left to their owne private thoughts to bee mowed by, but ex hypothesis, that they were not engaged to other Churches; and truly no reasonable man can thinke
but they were so, since they say that in looking upon all
Governments they were simple spectators; so that this
Doctor for this extravagant sense, so repugnant to the text,
may be thought to have beene Graduate at Orleans.

And fince this Well-willer his profession is to live to love the Commissioners, I shall onely note by the way what a rare and curious expression he has found out to de-

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clare it by, viz. that they are men of a better spirit then the wenemous spider of envy. They are bound to thanke you Mr. Doctor of well-willing, for this pretty complement

ve passe upon them.

P.9.6 3. As in all the rest of his Booke, so here he goeth very cunningly to worke, evermore omitting what is most material in the Commissioners Booke. Hee answereth not a word to the number of Church Officers, or to their justification against the aspersions laid upon them for Lay Elders, or their accufation against the Independents, because of their Laymen Preachers and Prophets &c. All this he passeth over by a Doctorall priviledge, hic & nbig, terrarum tacendi. Onely he scratcheth at the proofe they bring for Presbyteries, Classes, and Synods: but refuteth it not; no more then hee doth the Arguments brought by Master Rhetherford, Guelaspe, and others, taken from Gods Attributes, as 1. from his Goodnesse, 2. Wisedome, 3. Justice, 4. Providence, 5. from the nature of the Church, &c. Item, from the Law of Nature, 6. from fundry inconveniences. 7. From the order established in the Church of the Jewes. 8. From the practice of the Church in the times of the Apostles. 9. From Christs institution in the New Testament. 10. From parity of reason or proportion betwixt a Parishionall Selfion or Consistory, and six or feven persons in the real! Church thereof, and a combined Presbytery, as ye call it, and every one of the Churches; peradventure two or three or ten thousand Parishiomall Confistories subject thereunto, 11. From the ends of the Church, 12. her Conservation, Peace, &c. whereof ye may happily heare more within a few dayes. In the meane time I pray you answer to what is written, and not to clude such arguments with tales at Assizes, Woollpackes,

packes, Cannon-shot, Bullets, Batteries, and termes of military Discipline, wherewith we are not so well acquainted.

P.10.6.3. Here it seemeth that this Doctor woulder. cuse the Apologizers, in saying that they give more to the Civill Magistrate, then the principles of the Presbyteriall go. vernment will (uffer them to yeeld. As if it were rather faid by way of retaliation and in anger, then in truth, because (as he faith) the peace plea calleth them Independents. If it be fo, 1. their passion is worthy of the others compassion. 2. But this should not have made them to offend all the Reformed Churches, and especially their Benefactors in the Netherlands, which are all Presbyterians. 3. All comparisons are also odious, especially amongst men well bred. 4. And yet howfoever they hate the name, yet they love dearely the thing fignified by the name, and will depend of no Ecclefiafticall Judicatory, yea (as the Author of the Observations and Annotations sheweth clearly) not upon all the Churches of the world; and vet will that their Congregations depend of themselves, who yes will depend upon no men in spirituall power or authority.

But the Doctor saith, If upon a grosse errour of another Church they (viz. Independent Churches) dare exercise only a non communion with it, then there is more left for the Magistrate to doe then when you have excommunicated it.

Answ. In excommunicating a private person, or a particular Church (when it can be done with lesse hurt to the Church then is the good included therein) it leaveth all to be done by the Magistrate, that God has ordained him to doe, viz. in politicall government. Non suferet mortalia, qui regna dat cælestia. Neither requireth the godly Magistrate, our King or this Parliament any more; but ye are

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importane who will give him more then he requireth of you, or then either God or the Magistrate hath commanded you. The French fay of fuch men, Il est valet du Diable, il fait plus que commandement. I will not here infift upon your impertinency in denying the name of excommunication to non communion, and that great pride in not submitting the judgement of five or fix (some times) idle, yea (oftentimes) wicked felllowes, to the judgement of all the Divines and Churches of the world, in case they should dogmatise and suffein the most damnable herefies of the world, and yet unto their judgement, however fo contemptible a number, ye will fubmit the judgement of all their Congregation, amounting peradventure to the number of many hundreds, (it may be) better menthen themselves. Neither is it enough to leave it to the Civill Magistrate, for his power is not spirituals: God hath given an intrinsecall power to the Church, fufficient for its spirituall end: the Civill Magistrate may be a Pagan, an Antichristian Christian, an externall Christian, but an inward enemy to the Church : he may be negligent in his charge, &c. and is it credible, that in such cases God hath instituted no Discipline or Government to take order with offenders? But of this I need not to fay any thing, this evasion being so well, so evidently and briefly refuted in the Commissioners own words, which I pray the Reader to confider, p.21.22. if it please the Reader, he may have fundry reasons against this opinion in the confiderations and Annotations upon the Apologeticall Narration. It is an untruth also that the Doctor presupposeth here, viz. that a Clafficall Presbyterie is made up of many Ministers and Lay men in the Kingdome of Scotland or among other Protestants; And false againe, that their Assemblies F 2

Affemblies are made up of persons partly Ecclesiastical & partly civil, or that they there rule persons parrly Ecclesiafficall, partly Civill: we fay that there can be no fuch persons; for howsoever one person may have one charge Ecclesiasticall, and another secular or Civill, yet is he not therefore a mixt person, neither be these severall charges mixt, but diftinguish'd in him, fince of the two there refu'terh not any third Charge compounded of both, as in mixtions: but he exercises them both distinctly and severally, in such a fashion, that the one never concurreth to the function and operation of the other. By the famereafon it should follow, that the divers faculties of the sonie, as the understanding, & expulsive facultie in a man, should be mixt together, fince they be both in one foule, as the most part of Philosophers hold. When a States-man fitteth as a member of an Ecclefiasticall Assembly, he st. teth no wayes as a States-man, but as a Church-man: neither judgeth he a State-man or fecular person in qualitie of a States-man, or of a fecular person, but in qualitie of a member of the Church : So they judge not of civil mate ters formally, as they are subject to the Civill Magistrates authority, but materially & in so far as they are subject to a spiritual! formality, or conduce to a spiritual! end, under the which notion they belong not ordinarily to the Civill Magistrate, or per se & intrinscee, but per accidens dextrinfece, as all Orthodox Divines of the Reformed Churches do teach. But this is not all, for fundry of the Independents have told us, that the Civill Magistrate, according to Gods Word, cannot punish any man for matters of Religion, how abominable loever his opinions be.

P.11. and 12. the Doctor will not answer, because he hath not the Books at hand, and so shifts over the argu-

ment:



ment: What he faith of Acriss, who held out against Bishops, as our Reformed Churches doe, is not to the purpose: No more is this, That Councells may erre. Afterwards he telleth us, that French Ministers (as Anonymus as himselse) and the French Dicipline is for the Independenters, but proveth it not, but supposeth that we should take it upon his word, which we may not at any hand doe, till we see more candor and sincerity in his proceedings. As for Marellus and some Ministers of the French Church, excommunicated for their erronious opinions, or ill lives, and afterward assaulted the Discipline whereby they were sentenced, if they have any such for

them, we envy them not fuch brethren.

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Because the Commissioners, p. 18. of the Reformation cleared, mainteining the fidelity of the Reformers of the Scottish Church, Lay, that they deserted not their Churthes, nor caried away Churches with them, nor did undergoe any voluntary exile, but thought it a great spoile after that they were sentenced to exile to fave their lives, and to live with very small meanes, farre from any friends to comfort them. This the Doctor applieth to the Independenters, of whom the Commissioners doe not speake, but of their owne Ministers : But fince it is his pleasure to doe so, I must say that hence it followeth, that their exile was a far greater fuffering then that of the Independents: 1. for it was involuntary; but the more involuntary that any afflictions be, the greater they are; and the more voluntary they be, the lesse they be; for, pans debet effe molefta de involuntaria; but that which is voluntary, is not trouble some. 2. That of the Independents was accompanied with many friends and worldly meanes: fo was not the other. 3. It may be doubted, if Paftours

Pastours for their personall or particular persecution may Ay, without actuall compulsion, and the publick confent of their Flock, fince they are not in the Church in quality of particular, but of publick persons, and Heads of the Flock, Neither can that Text of Scripture helpe him, viz. When they persecute you in one place, flie to another; for that is faid of particular, and not of publick persons : or if it be faid of the Apostles, as to the Apostles, it holdeth not in particular Ministers tyed to particular Churches, for they are tyed to their particular Churches, but so were not the Apostles, who were equally bound to teach all the Churches of the world, according to that faying of Christ, Goe teach all Nations Matth. 28.19. and fo could never abandon their flock. And as for his Answer, that they kept themselves for a reserve, to assist the Church at their returne: I must say they were very provident in foreseeing such an extraordinary case, and prudent in preserving of their perfons, whereas the others facrificed their lives for Christs truth.

Pag. 12. 6.3. and p. 13. 6. 1. 8c 2. the Doctor saith nothing against that which the Commissioners say, and so approve their: he applies it to the Independenters, and denieth that they esteeme so of Excommunication, viz. that to limit the consumental uncontroverted principles, and in the matter of manners to the common and universall practises of Christianitie, and in both to the parties known light, is the dangerous opinion of the Arminians and Socinians, openeth a wide dore and proclaimeth libertie to all other practises and errors which are not fundamentall, and universally abborred by all Christians, &c.

To this he answereth with complaints, and sath, that



there is no argument here: But in this Laconick discourse there be more arguments then he seeth; The field is

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Arminians and Socialians opinions are not to be re-

But to limit Excommunication in matters of opinion, &c. is Arminians and Socialisms opinions.

Ergo, It is not to be received.

The fecond is:

What openeth a doore, and proclaimeth libertle to all other practifes and errors; which are not fundamentall, is not to be admitted.

But to limit Excommunication, &c. is fuch, Erge, it is not to be admitted.

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An opinion universally abhorred by all Christians, is

But to limit Excommunication, in matter of opinion to the common uncontroverted principles, and in matter of manners to the common and universally practifes of Christianiste, and in both to the parties known light, (viz. of Mature or of Grace,) is an opinion universally abhorred by all Christians, Ergo, to limit Encommunication, &cc. is not to be admitted.

4. The Doctrine that tendeth to the overthrow of the Reformed Religion, is not to be received.

But to limit excommunication (&c. repdethto the overthrow of the Reformed Religions) Exglitish
not to be received, one in the limit of the beauty of the limit of the limit

To these Arguments he answereth not formally neither to the matter nor to the forme; and no wonder, for he could not observe them. Only to the end he may forme,

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not to have answer'd nothing at all, he telleth us, that we gans and infidels dee nor practife! But how is that to the purpole ! fince in all the Commissioners Discourse there is not one word of Pagans or Infidels. 2. He answereth that Papilts, Prelates, Socialists, Arminians, Brownists. and Separatifts, doe not hold forme common truths with Christians. But to what purpole he saith this, I know not: if it be to prove, that they may be excommunicated we deny it not; but fay, that to hold fuch an opinion, is Arminianisme, Socinianisme, &c. 112. an Arminian or Socinian opinion, whereunto he answereth not. Againe, by Socinians, Arminians, &c. either he understandeth those who are not borne in the Church, and who professe not our Religion; or those who are borne in the Church, and professe our Religion: If the first, they cannot be excommunicated, fince they are not, nor ever were of our communion: if the last, it is true, they may be excommunicated; but that is not the question : but whether this be not Socinianisme and Arminianisme, viz to limit Excommunication in matter of Opinion to the common and uncontroverted principles, and in matter of Manners to the universall practifes of Christianity. Item, whether this openeth not a doore to all other errors and practifes, as they fay ?

After this, when he can answer nothing, he returneth unto his ordinary lamentations, that they are compared to Infidels, &c. But the Commissioners serve not themselves of base comparisons, as ye use to doe, but with solid Arguments, which prove you clearly what they say: neither are ye compared by them with Seperatiffs, but I prove you to be such, for separating your selves from the reformed Churches Sacramental communical neither are



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ye compared with Brownists, &c. for conforming of Church Government with Scripture, as ye pretend, but for perverting of inagainst Scripture; wherefore all these your complaints are nothing else but calumnies, that yee cast upon the Church of Christ, evermore sophisticating with your captions of non causant ausans, according to the

ordinary custome of your Sea.

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And I pray this Doctor, what if a man become bruitish, and have the light of his understanding altogether corrupted, so as to deny that there is any sinne against the light of Nature ! shall be not be excommunicated for it? shall his ignorance excuse him : is not his ignorance a fin, and especially when it is concomitant or subsequent to fome other finne oraction of the will? when he has procured it to himselfe, or when he used not morall diligence enough to chale it away ? shall, or can the ignorance of the Law, or of his duty, which hee is bound to know, excuse him, or free him from excommunication? Is not that Socinianisme, Arminianisme, judge ye Master Doctor? and answer not with complaints, & lamentable Interjections, as if you would rather be pitied then bound to prove any thing ye fay; pay us not with generalities, and Individuam vagums, but signatums. Answer I pray you to the point.

All the authority that this Master Doctor Well-willer can bring for himselfe, p. 11. and 12. is a Morellus, and some other excommunicated Ministers in France, which yet he

hath borrowed from the cleared Reformation.

As for that which he faith, p. 13.6.2. that a Bishop is a Presbytery contracted; and a Presbytery a Bishop diffused:

1. It is but one of the Separatists ordinary seeres against Presbyterian Government. 2. They prove it not. 3. The Com-

Commissioners answer it, p.25. 4. And if it were so, yet Presbyterian Aristocracie should bee admitted. Since it is Gods ordinance, but not Episcopacy, since it is not Gods ordinance, 5. Amongst the Helvetians, if one man should goe and contrive into his owne person all the authority which is diffused amongst all the Rulers there, thinkeyou that they would endure him, or rather not put thim to death, as a Tyrant and a Traytor, according to his demerits? The very contrivance of authority into one person, which God hash diffused in many, is unjust and tyranicall in Gods Churchan and one of authority into one person.

But the Doctor objecteth, that in forbearing Excommunication (Ibeleeve he understandeth the greater) they leave more to the Magistrate then the Presbyterie doth. This the Doctor faith, but proveth it not: and therefore we deny it with the like facility that he propound deth it: our reason is, because when a man is excommunicated, the Civill Magistrate ceaseth not for all that to punish him civilly: for the Presbyterie by excommunication exileth or cafteth him out of the Church fociety: notwithflanding which he remaineth in the State fociety: and if his sinne be against the State, and deserve it, the Magi-Arate may exile him, and cast him out of the State fociety, or of the Kingdome, but not out of the Church, no more then the Church may cast him out of the Kingdom. As for your comparisons in saying that it is not an English heart that speaketh so, it is but a sophisticall evasion, seditiously to elude their argument, whereunto you cannot bring so much as a probable solution: so you grant what they fay. Neither is our dispute here about English, Scots, or French, but about Christian hearts and consciences; It is a shame to an English man to be Author of Schisme



in his owne Country, when Strangers imploy all their endeavours for union and peace, both in Church and Common-wealth. But this I leave, and pray you to tell us what ye give more to the Civill Magistrate then we: whether it be an Ecclefiasticall or Civill power, and wherein: whether to judge in matter of Doctrine or Discipline: Remember, Sir, that in speaking of New England, you give them nothing else but Gods word for P. 8. Church Government, and the Kings patent for what they did in Policie; and tell us if ever they followed the Kings or his Councels directions in Church Policie. Item, tell us whether it is the Civill Magistrate, or the Church Officers part to ered Church Government, and to make the Lawes thereof; to judge according to the same, and to put them in execution &c?

Here he telleth us also, or objecteth, that Excommunication hath need of better grounds then mens finning of fim-

plicity or ignorance.

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Answ. So the ignorance of Jesus Christ, and denying of his merits should not incur the sentence of Excommunication.

Hee objecteth, that she punishment of Excommunication for small faults will make the punishment at last small in the eyes of men.

Anja. It is true, but is it the doctrine of the Reformed Churches that it should be inflicted for small faults?

But to cleare more this matter, two things are needfull to be expounded: the first is, what the Independents understand by great somes? the second, what they underfland by the parties knowne light: thirdly, what by Chriflianity: fourthly what by common received practices of Christianity: fiftly, what by the Church?

As for the first, a some may be great either quoad effen-

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tiam, or quead entitatem, according to its effence or entity, or as it were its quantity. That finne is faid to be greater then another according to its effence, the species whereof degenerateth most from the divine Rule of Gods Law, such as be the fins, that are greatest in regard of their object; fo it is a greater sinne to offend God then man, because it includeth in it lelte a greater objective deformity, then the other. But a finne is greater then another according to its entity or quantity, that has greater extension, intension, or duration, i.e. more parts, more degrees, and of a longer continuance then another: By extension, or more parts, I understand either objective, or formall parts, viz: when a finne is committed against more persons, as the finne committed against twenty is greater then that committed againft two; or has more materiall objects, as when one flealeth more money, viz. two pound, it is a greater finne then to steale two pence: So it is a greater sinne in respect of the formall pirts, or acts wherein formally fin confifteen, if they be taken in concreto, when a man returneth oftentimes to the same since, as hee who stealeth tentimes is a fare greater finner, then he that stealeth but only once."

In respect of the intention or degrees of sinne, that sinhe is greater then another wherein there be more degrees, as when it is committed more willingly, with greater liberty, with greater violence, with greater knowledge; Item, by him that hath greater helpes of grace, or of nature to resist it, and to produce the opposite effects of vertue. Finally, that sin is greater then another in duration, that continueth longer: So a sin may be greater then another quoad effinition, and lesse quoad entitatem, or effentially greater, but entitatively or in quantity lesse then another: and on the contrary greater then another quoad entitatem, or in regard of its quantity, but not greater essentially. For example, if a



man fin against the precepts of the first Table, in not loving God with all his heart, & be fory therefore; and against his Father, not onely in not loving him as himselse, but also in abusing him willingly, and offering him violence without any remorse of conscience, the first sinne is greater established, but the last is greater entitative: so some Schoolemen say, that saish is more certaine then any natural science quoad essentiation, but that natural sciences and the habitudes of natural principles are more certaine quoad entitatem: and this distinction being observed, it may so sall out, that a sin that is greater essentially may not deserve Excommunication, and that which is lesse, deserve it: so that this Maxime of the Independenters will not hold u-

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As for the parties known light or knowledge, it is either Speculative, which of it felf directeth not the will in its practiles or actions, as to know that there is three Perfons in the Trinity; or Practicall, which directeth the will in its actions, in dictating unto it to doe good, and to flie evill: This is either Generall, as in generall to know that good should be done; or Particular, as when it dictates that this good should be done; and then either it is Practical in part, or imperfect; or attogether, absolutely, and perfectly; which, when the thing that is to be done being well examined according to its fubftance and all its circumftances, it dictates, that it should be done here, in this place, by me, in this time, notwithstanding this opposition, &c. and this ordinarily in the Schooles is called cognitio practice practica, a knowledge practically practicall, i.e. altogether practical. Now I defire to know of which of these severall forts of light, or of knowledge of the Partie, this Doctor speaketh, otherwise we cannot understand him?

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In the 3, and 5. difficultie, we wish that our Brethren would declare unto us, whether by Christianity and the Church they understand all those who professe Christianitie in name, or those only who professe really and in effect; and then, whether all those who hold their fundamentalin or Essentialia only; or if they will them not to stand in meere fundamentall points, but also require that they palle unto their SuperBructories, and how farre? item, that they would distinguish between their fundamentall and superstructory points in Dodrine and in manners: for this is the whole foundation and ground of this their debate: otherwise all that they say is but so many evastons, and we cannot know wherein they diffent from us or what they would be at. Item, whether by the word Church they understand any Church or multitude that laves claime to this name ? or the true Church? or the pure Church ? and then whether pure in their Fundamen, talia only, or also in their Superstructories?

As for the 4. Difficulty: Gemmon received practifes in Christianitie, are of as large an extent as Christianity or the Christian Church, and may fignific practifes common to all Churches either nominally or really, or common to the only reall and true Christian Churches, either in fundamentall points only, or also in Superfructuries, or common to all pure Churches only: The Doctor then, and his Sect, to the end they may be understood by us, whom they oppose, must clearly expound us what they meane by

these words and expressions.

But to cut off all fort of Sophistication, and to bridg them to the point, I will presse and urge them more closely in this fashion: Either our Brethren in this point about Sinne and Sinners, who are the adequate object of Excem-

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grant the first, what needeth all this dispute from insize if they grant the first, what needeth all this dispute and contentions on they slight that with the rown of sladows; if the second, let the subsection we disagree grand either we shall give them sufficient satisfaction, or render our selves to the rants in case we begone all as from it.

But to generalities we cannot answer dielther is it Christianly done by pretended Reformed and Reformers to cast such generall filthy aspersions upon all the Reformed Churches, when as they can particularize nothing at all: The Lord lay it not unto their charge in that great day when all such captions and sophistications shall be in no request.

There be two maine objections, which ordinarily the Independents propound against the Government of all the Reformed Churches, and namely of that of Scotland. The Commissioners from pag. 2. § 2. to the end of their Booke propound them in as great force as possibly they can have, and dissolve them both so strongly and evidently, that it is a wonder how this Well-willer had any stomach to reply. The Doctor also bringeth them from p. 14. § 2. to the end of his booke, where he travaileth so stenderly, to justifie them, that he seemeth willingly desirous

to be condemned: onely rather then to be thought a defertor of the cause, he would rather answer impertinently, then to quit his Brethren.

The first argument put in forme, will be thus:

Where there is or may be exhortation of particular.

Churches one to another, and protestation of one against another, and the withdrawing of Communion one from another, (especially when the Magistrate interposeth his power) there the Authoritative

ritative power of Presbyteries and Synods is not necessary, the state of the open and we shall add to the open and the open an

But in the Church of God or Militant Church, there is or may be exhortation of particular Churches, &c.

Erge, In the Church of God or Militant Church, the Authoritative power of Presbyteries and Synods is not necessary.

The Assumption is certain.

The proofe of the Connexion of the first Proposition may be thus:

Where there is a fufficient remedy, and no leffe effectuall against all offences, then the Authoritative power of Presbyteries and Synods, or of Excommunication, there an authoritative power of Presbyteries and Synods, or of Excommunication is not necessary.

But where there is, or may be Exhortation of particular Churches, &c. there is a sufficient remedy, and no lesse effectuall against all offences then the Authoritative power of Presbyteries, Synods, or of Excommunication.

Ergo, Where there is, or may be Exhortation of particular Churches, &c. there is no need of the Authoritative power of Presbyteries, Synods, or of Excommunication.

They prove the Assumption here, for he who will or dare condemne the one, will not care for the other, unlesse the Magistrates Authoritie intervene.

Anfa. The Commissioners answer is that this Argument supposeth an extraordinary Case, which hath never fallen out in the Church of Scotland or any other Reformed



formed Churches, except those of the Separation, who propound the Argument, viz. the pronouncing of non-communication against a whole Church, and we hope such a case never shall fall out. Now lawes are made for cases that be ordinary, and not for these that are extraordinary.

The Doctor replies, that they speake not one word to

extenuate the Authority of Synods.

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Rep. But is depriving them of their Authoritative power, which is their forme, they extenuate their Authority yeathey destroy their essence; for witbout an authoritative power, they fit in quality of private persons onely; or of Ministers gathered together by chance, or otherwayes, and not in quality of Synods; or rather, as the Commissioners answer most judiciously and clearly. In this Exhibitation, &c. there is no more to be found then one particular member may do against another, which yet is acknowledged to be insufficient for removing of offences, unlesse the Authority of the Church of which both of them are members, shall intervene.

The Doctor replicitly that befides Exhertations, Proteflations, and non-communion is they professo the Civil Magiever to submit, and to have recourse to the Civil Magistrate. I one sould make stronged year and so Y. with

pending of their own free will or by necessary of obligation, whereunto they are subject by Law. If they chose the first, it is no more then a number of Watermen, Tinkers and Coblers may doe of them-selves by a particular convention. 2 It is not just divini, as they presend their Government to be, but humanic, depending of their own fancy. And to professe themselves to be willing to have recourse

recourse to the civill Magistrate, it is notated to the purpole, but most abfurd : it for that power of the Clvill Magistrate is not intrinsecall, but extrinsecal unto the Church: but we speake only of the power that is intrinfecall, and proper to the Church, and fo must our Brethren also, if they will speake rationally. 2. In so doing, they make the Civill Magistrate Judge of Ecclefizaticall controversies in Doctrine and Discipline, and Head of the Church,&c. which cannot hold when he is an Infidell.an Antichristian, &c. whereof see more in the Commissioners answer, and in the Observations and Annotations upon the Apologeticall Magration. 3. In fo doing ye make the Church power Subordinate to Civil power, which cannot be for subordination is between things of the same kinde or forth but fuch are not Civill and Ecclefiafticall power, which are opposite, or rather contradistioguished or differenced one from another, as things deftinated to or different ends, the one spirituall, and the othertemthe Authority of the Charen or which be it of allaroq

2. He complaineth that the Commissioners call sheat shafe of sha Separation, whilefle withall they exprost they meant the Seperation from the Prolates wayes , as Sentand and England non doc. 197127 1 100000 ... remout 1 1242

Anfw. Yea, but they separate themselves also from the Sacramental communion of all Christian Churches, yea of all the Reformed Churches of the world: And tit it be true, what we have read in the letters from New-England) from the communion of one Church with another amongst themselves

3. He faith, that fueb's Cafe may fallous among it wi, with swarmes of Anabaptificand Antinomians.

Anim. That cannot be sifer they have no Commu-TUNGOOT nion



nion with us, and therefore cannot be excommunicated by us. 2. It may eafily fall out amongst you, for the Anabaptists, as we have already shewed, are your owne, and not ours.

4. He layes, that the Commissioners suppose more in their second Answer, viz. that two or more Churches may mutually protest and prenounce the sentence of non-

communion one against another.

Answ. This Doctor is either very dull, in not conceiving of this cleare and folid answer of the Commissioners; or else very malicious in disguising of it; for the Commissioners argue here upon a Case, according to the Independenters Hypothesis, which cannot but be ordinary amongst them, according to their Discipline: and howbeit their Churches be very few, and have been a very thorttime in rerum natura, yet it hath fallen out among ft them in New England, and they have had the like Case in the Netherlands, according to their owne Relation: but in our way and Discipline it cannot fall out amongst us; for if two Parish Churches have any difference, they submit themselves both to the Colloque, or to the Provinciall Assembly: if two Provinciall Synods or Assemblies differ, the Nationall Assembly judgeth betwixt them both; for that this Cafe cannot fall out among it us: and it is a practicall principle, that par in parem non habet imperium, fince neither of the equals are subject one to the other; and fuch are all Parish Churches amongst themselves, Classes amongst themselves, and Provinciall Synods amongst themselves.

The Doctor by a Doctorall power jumpeth over the 3.
and 4. Answer, with this worthy and most Laconicke reply, wir. This four early farpeth to your third and fourth

H 2

Answer.

Readers judgement, me mo hal valles van al a serve

The Commissioners fifth Answer is, By what probability can it be made to appeare to any rationall man, and indifferent minde, that no authority shall be as valid as authority against the obstinate; that via admonitiona and requisition nie is equall with wie vientionie & publica anthoritatie ." There cannot bee fo much as triall and examination of the offence without authority, unlesse the parry bee willing to appeare: that perswasion and jurisdiction, that the delivering over to Satan, and thereby firiking the confcience with the terrour of God by the authority of Jefus Chrift, which hath the promife of a speciall and strong ratification in heavn, and any other Ecclefiafticall way whatfoever, which must be inferiour unto this, and depend onely upon perswafion on the one part, and free will on the o ther, can be supposed to be like efficacious. No man will fay, but in civil matters it is one thing to have adoe with our neighbour, who hath no more authority over us, then we have over him; and another thing to have to doe with civill power, which hath authority over both: this folution on I have written over in the Commissioners own words, because it is so fignificative, so strong and evident, that it diffolyeth all the frivolous Replies of this good Doctor,

The Doctor hence supposeth 1. That there is no anthority but Scripture-authority, (by Scripture-authority) believe he meaneth that instituted by Scripture, otherwaies Scripture authority is the excellency of Scripture verify, which binds us to believe it, because of its Author, which is God) 2. He supposes that to be most valid, that convinceth and conquers actus elicitos, the minde, rather them they which doth onely manacle and confirme with imperator, the



outward carriage: then makes his quære thus, Is the way of admonition, protestation, and non communition no authority

Reply. But here the Doctor is mightily mistaken, both in his Authority, and in his Adm elieit, and Imperati. 1. For every thing that is faid in Scripture, howbeit its verity be grounded on Divine Authority, yet giveth it not men an authority or authoritative power; for what authoritative power is given to man or Angel by those words, In the beginning God made the heaven and the earth? 2. Neither doth every admonition in Scripture made to men, arm them with authority, as that place of Saint Pant whereon the Doctor buildeth his authority, Give no offence : for it commandeth not an authority, or authoritative power to be exercifed, but an act of obedience to be practifed. Irem, no publique power or authority, but a private duty, because it is common to all men, which cannot be faid of Ecclefiafti-Aiguness, who lee the call authority.

Likewise that other passage, better a milftone were hanged about ones necke, and he cast into the Sea, then to offend a weake brother. Item, that we were bester not to ease flesh then to offend, &c. All this is faid by Divine Authority in refped of its truth, in so farre as authority signifieth an excellency or dignity in this truth, for which it should be beleeved, because of the excellency of the Author, who is God, who cannot erre, by reason of the infallibity of his knowledge, or verity; or lead others into errour, because of the goodnesse of his will, or veracity: but to say that these passages fignific any authority, whereof wee speake, i.e. either power to judge, to command, or to inflict spirituall punishments, no reasonable man can thinke it, that knoweth what power or authority meaneth. 1. For the ads of power are either imperative, or executive, or some H 3 other . other like, whereof none is here expressed. a. Thele far. tences are all meetly enautiative, which formally are not authoritative, or of power. 3. Authority belongeth rather ad facultusem, acoum, imperantem, quam ad elicientem; 25 this here. 4. The alls of power per fe, of themselves, belong to the will, and not to the understanding, as these here expressed. 5. They are not expressed by Verbes of the Indicative or Optative, but of the Imperative moed; not in this fashion, this should be done; ab, that this were done; but in this, do this: whereunto sometimes are annexed promises, in case of obedience; sometimes comminations, in case of disobedience; after which followeth the performance or execution, viz. actuall recompence, or punishment. 6. If an admonition, a protestation, or a non-communion be authority, then every beggar hath this authority, yea as much as all the Churches of the world, as it followeth upon the Commissioners Argument, who say, that every neighbour fhould have it who hath no more authority over us, then we over them.

The Doctor also is mightily mistaken in limiting assumingerates to the outward carriage; for many of the acts of the minde, will, and sensitive appetite, are imperati, as when I will understand, or willingly understand, when I will my selfe to will, and in vertue of that will I will. Item, when I will apply my appetite to good, and command it to doe good. No lesse a fault is it in him to take assume listium in the same latitude with the assume of the minde, for some of them are meetly eliciti, a others meetly imperati.

We grant you that to bee most valid that convinceth, and conquers as melicites, i. e. (as yee take it) the inward actions, rather then that which doth only manacle and confirming as misperates, the outward carriage. But we deny

you



you that Ecclesiastical Discipline, much lesse your admenition &c. can doe it, for that is a work of Gods Almighty power only, her onely who created all things, can create new hearts in us, and he onely who knoweth mens hearts can perswade them: the voice of the Minister only soundeth externally in our eares, but Gods Spirit to the heart. Neither is it the internall, or neerest ayme of Discipline or Church Government to worke upon, or rule the mind, which is not knowne to the Church, or Church Governours, but to procure the externall peace of the Church, which may be obtained, the minde remaining still unconvinced. Alind of, esse benum Christianum, alind, bonum civem in Ecclesia.

The other Objection is, I but by this authority and order of Government, one Church buth power over another, which is contrary to that liberty and equality Christ bath endowed his Church with, and is no other but a new Prelaticall dominion,

les over the Churches of Christ.

The Commissioners answer, denying that by their Government any particular Church can judge another; but that the whole Representative Claurch in vertue of its aggregative power judgeth of them all, which they illustrate very prettily and judiciously by examples taken from the pasts of a mans body, the Members of a Parliament, and Townes and Cities. Neither is it a Prelatical domination, as they calumniate it, for that of Prelates is extrinsecall to particular Churches, as being inclosed in their Metropolitane Church, which is extrinsecall to the particular Churches, as not compounded of any of their members per se, particularly called thereunto: but that of our Presbyteries and such like Ecclesiastical Senates is intrinsecal to every particular Church, being compounded of their

their organical parts, or Ministers, in vertue of their generall vocation, and particular mission, admission, or clear on particularly called thereunto. But here I pray the Reader to consider the Commissioners most cleare and judicious expressions, which being compared with this well-willers reply, will sufficiently refute all he saith.

Our Well-willer replicth: Sure your Lawes doe impose, that one Congregation shall be subject to the Elders (suppose) of twenty Congregations; And the Authority of ninescen of

them is as Collaterall.

Answ. Note here fallaciam irregiarinems, a captious Argument, whereby he proves one thing for another, that which is not in question, for that which is in question: viz. an Authority that is as collaterall, in stead of an Authority that is collaterall; which is an Epidemicall sicknesse in

independent Divinity.

2. I answer, that the Elders of particular Congregations, who sit in Classes and Synods, may be considered two wayes: 1. Materially, as men, who are Elders! 2. Formally, in quality of Elders; and then againe, either 1. in quality of particular Elders, tied to such a particular Church, in vertue of their particular Mission, Admission, or Election, made by such a particular Church; or 2. in quality of Elders in generall, called to feed the whole Church, in vertue of their generall vocation, which againe as the Author of the Observations and Annotations told you, may either be considered in actu signato, when only it is signified to belong to their Charge, before they exercise it, or in actu exercite, when in vertue of some Mission, Admission, and particular Commission they may exercise it.

If the Elders of particular Churches he confidered materially only, they are not so much as formally Elders: It 2.



formuly, inquality of particular Elders, fied to a particular ture Burely they have not power to feel any Church but heir owner atticular Charletin And in this fenfe it is ah untruth, this tray one Congregation is fablets to nineteene or twenty particular Congregations. Yes, they are fo far from this diforder and confusion, that the Pastour of one Congregation cannot preach in another without the confent of that particular Congregation, as the Rules and Lawes of our Ecclesiastical Discipline may clearly testifie, if they be confidered. 3. Invertue of their general vocation they have power to rule the Church in general, and may netwally doe it in Synods, in ceta fignate, if they be confidered precifely, before their part cular miffion and commiffion, and in actin exercise, i.e they may exercise it actually after their particular commission, their mission from their particular Representative Church, and admission into the Reprefemative or Collective Body of Affociation and Reprefemation of many particular Churches, whether Classicall

Mafter Well willer replyes, that the Congregations every one chafestiett owne officersto rate over them in the Lord, but not to rule over them et ver and others . It is a

Mufo. 1. What this Well-willer understandeth by Congregations, whether Ministers alone, or Kuling Elders done, or both together, or men, or all men, women and differen, and in a word, all the members of the Church, I know not. Neither doth her expresse his minde upon this points only I must fay, that being once in company with lome of their Preachers; Theard Tome women insintaine flourly in presence of the Minister, without any contradichion made by him, that women also had power in Ecclefiafticall Affemblies to judge of Controversies of Religion,

ligion, and in matter of all Ecclefiafticall Censures.

2. I answer, it is one thing 1. to call a Church Officer to his charge, or to give him his vocation or calling : 2. 4nother to fend him into the charge, or to give him his miffion: 3, another to admit him into the charge, and to elect him or choose him. The first is an act of the Church officers who examine his life and Doarine, and afterwards give him his Ordination, in the name of the whole Miniftry. The second is an act of those who send him, and fometimes is done by the Ministers in a Colloque, or a Synod, which give him his Ordination; as when hee is fer to feed a particular flocke; fometimes by a particular Church, as in some particular Commission to a Classe, or Synod, but in the name of the universall visible Church, as yee fee in the Affembly at Antiochia, in fending fome Ministers to the Assembly at Hierusalem. The third is an act sometimes of particular Churches, as in the admission and election of their owne Minikers. Sometimes of a Collocate and Synod, as in the admission of the Members therof, as in that Synod at Hierufalem. And here to avoid all Sophistications of our Adversaries, note that I speak here only of the visible Church according to its visible forme, and confequently of the visible and externe Vocation, Mission, Admission, and Election of Ministers: fo I fay o very Church chooses, i. e. elects its owne Ministers, but it calleth them not, nor fendeth them; It giveth them not their generall Vocation nor Mission into the Ministery, but that is an act of the whole Church, which in act o figure belongeth to the whole Church, but in act a exercite, according to the exigence of time and places to particular Minifters, not in quality of Ministers of particular Congregations, but of greater confociations, in a reprefentative body of many particular. Churches. So a Minister in a Synod hath power of God by the whole visible Church to judge, rule, and feed many Ghurches, positio pomendio, of at poni debent; so as nothing thereunto requisite bee wanting, but all ordered as it should, viz. if it be by consent or election of his particular Church, and he bee admitted by the Classe or Synod whereunto he is sent, &c. as it is ordinarily practised in our Reformed Churches.

Master Well-willer replyeth againe, That Reiscopacy is an intrinsecution particular Churches, as the Presbyteric, since Bishops are chosen by the people at their instalment, where cu-stomarily people are allowed to make any just exception.

Anfw. Ideny the Assumption, viz, that it is as intrinfecall, and that for the reason brought by the Commissio. ners. As for that which hee bringeth for confirmation thereof, viz. because they are chosen by the people, I anfwer t. It is not enough they have their. Election from the people, but they must also have their Vocation and Mission from the Church in the name and authority of Christ, which they have not according to this Well-willers owne Tenets. 2. Because the people can make no Church Officer, and principally Ministers, fince they have not the abilities to judge of their learning and gifts. 3. In choosing of an Archbishop it is not morally possible that all the people can elect him, and especially when he is a great Archbishop, or a Primate over a whole Kingdome, for all the people cannot well meet together. A. And howbeit they could meet, yet could not their conlent and voyces eafily begathered. 5. It were a ridiculous thing in choosing of him to feeke the confent and voyces of every idle and ignorant fellow, yea of women, that are of the people. 6. Neither is it enough to choic a Bishop, to make any just excepexception, for that is not to cled him, but to hinder his Election. To Neither is this ordinarily practifed. S. And Master Well-willer to the Bishops here confesses in the next line, that it hath had little successe.

But Master Well-willer confirmeth it out of that ordinary passage of Hieronymus, To avoid Schisme one of the classical Presbyterie was chosen to be as Chair man.

Anfw. 1. Such a Bishop is not an English, or Papist Bifhop, but a Moderator of the action, or a Mafter of the Chaire, which will not make up a Bishop, in to farre as a Bishop is diftinguished from an ordinary Minister, for yee your felves pretend to have your Synods, which cannot be without some Moderator, President, or Master of the Chaire, and yet ye deny that ye have any Bishops, or Epifcopall Government. 2. Neither are Bishops annually. 3. To bee fhore, Maffer Well-willer bringeth us here no reall, but imaginary Bishops, in the Kingdome of Utopia, viz. that are only Masters of the Chaire, annuall, &c. 4.1tem, whose Chancellour, Architeacon erc. were Parishioners. 5. Their Chancellouis are not ordinarily Ecclefiaffical but Lay-men, as ye call them, who nevertheleffe judge of all Ecclefiafficall Caufes, which ye ordinarily blame: 6. Neither have they Vocation from God, as yee confests. Neither are they cholen by all the Churches that they rule and feed, if any food they give, and feed not themselves with the fat of the people.

You are also too bold Master Well-willer, to say that the people formerly have beene as willing the should retent at ever any people were in your Kingdome to have the Presby-sery over them.

have curled their Government both in England and in





Ireland, and what hath been the good will of the Scots towards them, they can best tell themselves, as having felt it thefe foure or five yeares laft paft. But as for the Presbyterian Government, ye have never heard the People mumure, much leffe rife up against it. 2. Bot if it be fo, that ye have found them fo fweet, what needed ye run away, and defert the Church here? They did compell Ministers and Churchwardens to doe many things against their conscience, and in case of refusall did ordinarily undoe them, as we can produce many examples both in England and Ireland, yea of the Independenters themfelves, before that they spake this way, in despite of the Reformed Churches. The like of this cannot without fingular impudence be faid to have been any where practifed by any Scots Presbyterie. We grant you, that it is not the peoples confent only, but if according to the Word that makes a Government lawfull. But wherefore may not a Congregationall representative Church as well choose men for Classicall Assemblies, as for Synods ? What pattern have you for the one rather then for the other? To all this according to your usuall custom, ye fay much, but prove litle or nothing of what is in dispute betwixt us : many books ye make, but little to the purpofe: And now when ye can doe no better, ye can your felves most desperately on the Bilhous fide to maintain their cause, when ye are yet too weake to maintaine your own. 15 28

This Well-willer, in the end of his Booke, wifnes that the Commissioners golden speech be written upon all their actions, viz. I hat those that are most averse to Presbyterie, if they allow no materiall difference in Doctrine, Worship, or Practice, might enjoy their peace, and all comforts of their Ministery, and Profession under it, without controllment of

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that Authoritative power which they fo much apprehend.

And thereunto replieth, We have (faith he) been of late made to feare the contrary, by the reports of some (not of the

meanest ranke) rf your own Mation.

Answ. No godly man, that knoweth what is Presbyterian Government, can doubt of it; for according to the rules thereof, 1. no man is compelled to be Actor in any thing against his own conscience. 2. If you will be under it, and allow no materiall difference, &c. without doubt the Synod and all Orthodox Churches will cherish you, and assure you of it.

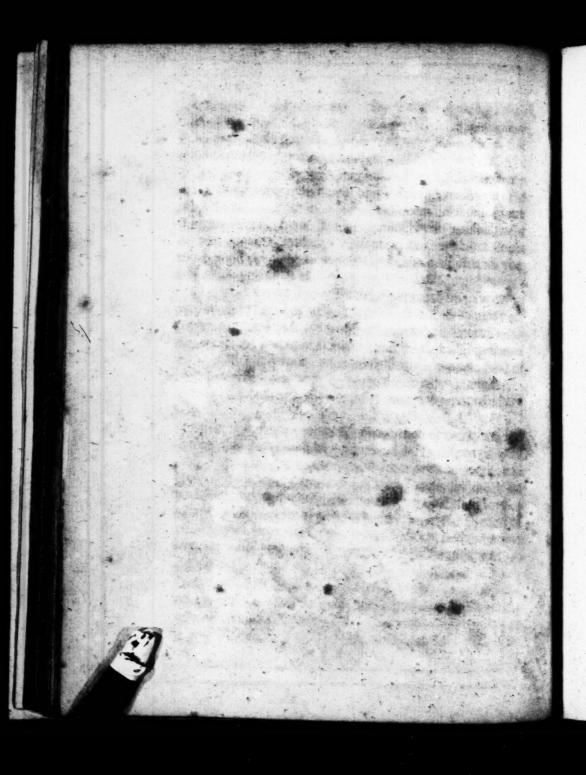
But if ye wil ever live in Panick feares, and be fo witty as evermore to find out new matter of jealousies to vex your own soules, and make you to live in such a perpetual distinction, all the forces of the King and his three Kingdomes is not able to hinder it; ye must trust in God, and admit of such securitie from your Brethren as morally ye can have: If this doe not the businesse, we know not what to advise

you.

As for that Anonymous Country man of ours, who he can be, and if any such be, and whether his discourse with you could give you matter of just seare, we know not, and therefore forbeare to answer: Only I wish seriously on your behalfe, ye would doe nothing against the glory of your God, the weale of your Country, or to the breach of charity with your Brethren, who so much defire to live in peace with you all. The peace of God be with you all. Amen.

FINIS:





DISQUISITIONS

AND

CONSIDERATIONS

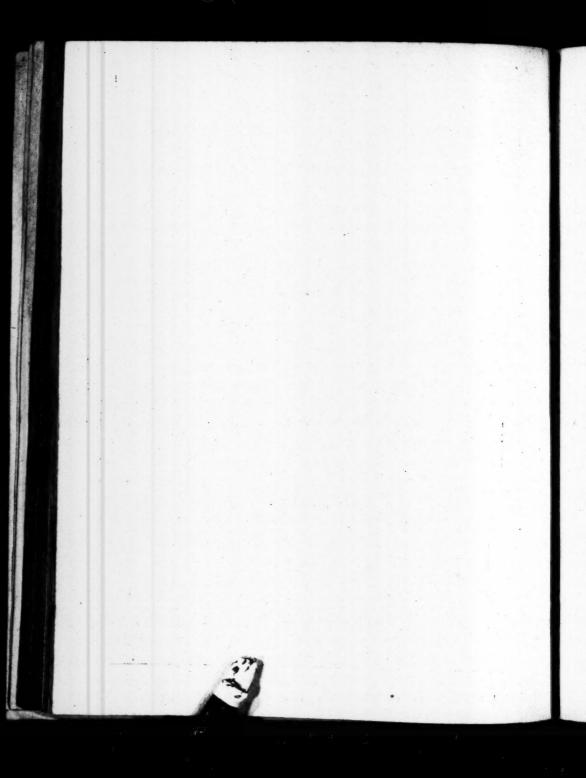
Representing to the Conscience the unlawfulnesse of the Oath, entituled, A folenm League and Covenant for Reformation &c.

As also the insufficiency of the Arguments used in the Exhortation for taking the said Covenant.

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1644.





DISQUISITIONS CONSIDERATIONS

Representing to the Conscience the unlawfulnesse of the Oath, entituled, A folenm League and Covenant for Reformation, &c.

XI E Noblemen, Barons, Knights, Gentlemen, Citizens, Burgeffes, Ministers of the Gospell, and Commons of all sorts in the Kingdoms of England, Scotland, and Ireland, by the providence of God living under one King, and being of one reformed Religion, having before our eyes the glory of God, and the advancement of the Kingdom of our Lord and Saviour Iefus Christ, the honour and happine fe of the Kings Majesty, and His Posterity, and the true publique Liberty. Safety and Peace of the Kingdoms, wherein every ones private condition is included, and calling to mind the treasherous and bloody plots, conspiracies, attempts, and practices of the enemies of God against the true Religion, and professours thereof in all places, especially in these three Kingdomes ever since the reformation of Religion, and how much their rage, power, and presumption are of late, and at this time increased and exercised; whereof the deplorable estate of the Church and Kingdome of Ireland, the diffressed estate of the Church and Kingdome of England, and the dangerous estate of the Church and Kingdome of Scotland, are present and publique testimnnies; We have now at last, (after other meanes of Supplication, Remembrance, Protestations, and Sufferings) for the preservation of our salves and our Religion from atter ruine and destruction, according to the commandable practice of these Kingdomes in summer times, and the example of Gods people in other Mations, after mature deliberation, resolved and determined to enter into a mutuall and solumn League and covenant, wherein we all subscribe, and each one of in for himself, with our hands lifted up to the mast high God, doe swear:



Eeing it hash pleased the composers of this Covenant to set it forth with an Introduction, which containes that which (it seems) prevailed with them, and they expect should work upon the three Kingdomes to take the following Covenant; it will be behoosefull in the first place to reduce the conseience to a cleare

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for

and strict examination upon the contents of this introduction; and then if it shall find that all things therein be true, and with-all sufficient to that end for which they were premised, (viz. to inferre a necessity of swearing to all things contained in the following Articles) the conscience will be directed to follow that dictate: But if it fail in either of those, we must betake our selves to other considerations to be guided by. We will therefore sincerely propound the contents of the Presace, as near as may be according to its method, joyning together matters of the same kind: And then we shall find the discourse of the Presace to be resolved into these principles.

1. The glory of God, the advancement of the Kingdome of lefus. Christ, the honour and happine se of the King &c. are so be aimed at and endeavoured.

2. Especially when they are endangered.

3. The meanes therefore nesessary towards those ends are to be used, which are either Supplication, Remonstrance &c. or making warre.

4. The former are first to be used, but if they faile, then the latter.

These are the universall Maximes, whereon (by application to the present condition) the taking of the Covenant is enforced:

The three first then being granted, they subsume, that having used the former, and failing of successe, we are all necessitated to use the latter, viz. To swear to joyn with the Scots in Armes, which is



the generall, and to those particulars after mentioned in the Articles. That such joyning in arms is the generall end of the Covenant, will appeare by comparing the fixt Article of the Covenant for mutuall assistance and defence of one another, with the 14 Article of the Instructions, wherein the imposers of this Oath appoint to be read (publiquely at the time when the Covenant is read) the Declaration of the Kingdomes of England and Scaland joyned in Armes for the vindication, &c. In which Declaration, the taking this Covenant is made one of the grounds both of their confidence (as they say that this warre wherein they are so deeply engaged is of God; and of their resolution (which they profess) with courage and constancy unto the end to doe their parts.

Whosever therefore is not persuaded in his conscience, either that all these meaner mentioned, and all other such like have been used, and have been rejected; or upon supposition that they had, yet doubts of the consequence (viz. that such an Army may be leavied, and such a warre managed) cannot without deadly sinne (though disengaged from oaths for any of the following particulars) upon the former principles take this Covenant. But not to insist hereon, we will briefly run over the severall places of the Preface, and consider the naturall intimations from them; onely supposing for example, the end of this Covenant to be the assistance, or at least, consent in this present joyning in armes, applying it to men of the Church of

England.

I, A. B. living under the King. This cannot reasonably be a motive to warre, but obedience to him; nor a motive to enter into a publique League, Oath and Covenant not prescribed by Law, without him, much leffe against his expresse Proclamation; forasmuch as an Outh for confirmation (either affertory or promiffory) is to men for an end of all frife: And a publique Oath propounded to a Nation or Nations, is for the ending of publique strife and divisions: and of any publique frife of a Nation or Nations, under one King (properly so called) the King is the supreame ludge in all causes, as well Eccle fiafticall as civill (as is evident by the Law of God, I Per. 2. And to us moreover by the Law of the Land, 24 H.S.C. 12. by the doctrine of the Church of England Art, 37. the book of Homilies, and offablished Oaths of Ailegiance and Supremacy.) And therefore fuch an Oath and Covenant may not be entered into without and against the allowance of the King, who is the supresm Judge even in the supream Judicatory it felfe.

Being of the Reformed Religion established in the Church of England, the very marke and Character of which, as differenced from Popery and other Sects, hath been chiefly, that it hath alwaies maintained, That it is not lawfull in any case (not in the danger of their Religion) for subjects to take up Armes against their lawfull

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Soveraign. · Having before my eyes the glory of God, and the advancement of the king dome of lefus Christ. Here the confideration of the mind requifite towards the judgement of conscience will be this; whether by this warre, confidered with its circumstances, the glory of God, &c. is more apt to be advanced then by peace : wherein, although reason might eafily conclude, yet it will be much more certainly guided, if we shal examine those precepts which Christ and his Apostles have laid down towards the accomplishment of those ends here proposed. and try whether they doe fuggeft or intimate any thing towards fuch a warre; If they doe not (or if the contrary) the conscience having before its eyes the glory of God, &c. will not be induced to take this course for the advancement of it. For the redification of conscience in this case, it will be requisite to consider this warre to which we are enjoyned to contribute, by whom and against whom it is undertaken : Where, if the conscience finde it to be unlawfull in the undertaking, it cannot lawfully consent or assist, viz. If it be no waits lawfull for fuch as we are moved to joyne with, to take up Armes against such as we should be sworne to oppose; If it might possibly be lawfull in the first undertaking, it could no otherwise be but as it should be a necessary meanes to procure a just peace; and the determination of conscience in this case will depend upon the consideration of the conjunctures of things at the undertaking, and all the time of the continuance of this warre: and if peace with truth might have been, or may be established without it, (much more if this means shall be found opposite) the conscience cannot without fin affent to this warre: Here the mind is to examine the severall propositions, motions, overtures &c. which have been and are made by both parties, and according to them to judge.

The happinesse and honour of the King and his Posterity. Here we are to consider, whether, or what this action of curs will contribute to-wards the honour and happinesse of the King and his posterity. And because it is not easie to discover any foundation of such honour and happinesse &c. besides, that the managers of this party with whom

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they would have us to joyne, have never particularly declared the way how these ends shall be or are advanced by their warre (although it is one of their most common expressions:) the safest way (at least the most naturall) for the conscience is to raise a judgement of what is likely to ensue upon what hath preceded (since these undertakings) upon the same Principles: where it is to consider, whether his Honour or Contumely have beene increased by and since these warres. And so for the happinesse of Himselse and his Posterity, consider whether if these men be upon the same designe with those who gave him battell at Edge-Hill, Newbery &c. what those designes made towards the happinesse of him, and his Posterity.

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The true publike Liberty, Safety, and Peace of the Kingdome I If the Scots (to whose assistance especially we are to be sworn) should not hereby be able to conquer and prevail, what will our taking of the Covenant advance the publike Liberty and Peace of the Kingdom, according to the conceit of the enjoyners of the Covenant? If they should, consider how that can conduce to our Liberty, unlesse thereby be meant freedom from our ancient Laws, and from the felled happy government of Church and State, whilst we may fear to be put under uncertain new ones? Secondly, Safety, whether the danger of ruine doe not outweigh or equalize the hopes of fafety. Thirdly, Peace, whether this be the onely, the likelieft, or indeed any probable meanes of procuring Peace? Seeing there are but two wayes obvious by which this course should procure it, viz. Victory, or reducing the King to yeeld to their defires. Here the judgement of conscience will be grounded upon this, Whether the King be no . Way but by force inclinable to a just Peace?

Wherein every ones private, &c.] This is subordinate to the for-

mer immediately preceding.

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Calling to minde the practices of the enemies of God against the true Religion, &c.] Here we are to consider and reckon up, who and of what forts are the enemies of the Church of England, of which we are, and which is established by Law, to which we have subscribed, and what party in this quarrell is openly professed for it, hath equally declared against all forts of its enemies, and which is not; and accordingly, &c.

Whereof the deploreable estate of Ireland, &c.] Consider whether thetrue cause of this is to be referred (both in the rise and progresse

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Whereof the deploreable estate of Ireland, &c. 7 Confider whether the true cause of this is to be referred (both in the rise and progresse of it) to the King, or the malice of the Papifts threedup by thele who (they fay) had declared an intention of their atter extirpation? and secondly, where afterward the impediment of succour to the of our Religion lay?

The diftressed estate of England] whether that profession which is established by Law, be distressed by the King or by Sectaries?

The dangerom estate of Scotland Wherein was their danger after all things were fetled with them and who brought them into that danger? that party which we thould fwear against, or themselves?

After other meanes of Supplication, Remonstrance, Protestation, and Suffering This which is here di joyned from the reft of the motives, and caft into a Parenthelis, is indeed made the onely founds. tion of this way of proceeding, and puts the onely case wherein fuch a way of covenanting, &c. can be imagined to be lawfull : So that if these meaner have not beene both before, and ever fince the undertaking of this defigne fincerely and effectually endeavoured (by the intimation of this introduction it telfe) this course is not warrantable; and there are other principles of Scripture and our Religion which are to be examined if they have beene used fuch s interre. That it is not lawfull in any cate what foever to refift with Arms the lawfull power by God let over us. Now whether thefe means have been and are to used, it will best appear by confidering who hath fent the Meffages for Treaty towards Peace, what hath been declared by both parties of certainty, and particularly tonching Religion, Law, and Provilo's for tender Consciences; and comparing together the feverall Remonstrances, Protestations, and Sufferings. Though all hitherto had beene used and rejected, confider if the overture now lately made by the Kings party, might not (by the mercy of God) be a meanes to produce Peace &c. if the businesse be managed as it ought. And according to the results of thefe the confcience must conclude.

For the preservation of our setwes and our Religion | The Religion wherein we are grounded and to which the Clergy hath fub feribed in the Religion of the Church of England comprifed in the Littingy, Articles, Book of Ordination, and Homilies of our Church, confirmed by our 35. Article: confider whether the Covenant be a meanes ordered in reason to preserve these from ruine.

According to the commendable practice, &c.] If this Kingdome have done to, that cannot reloive the conscience: But consider

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whether ever in the like case the like warre was commenced; if any one had been propounded, the conscience would the more easily have determined; but seeing there hath not, is must run over the Chronicles. In the meanetime in such cases as are found, it may anticipate instances to the contrary (as in Queen Maries dayes and those of Henry the 8. when there was more just reason in respect of Religion, if there might be any, then now is alleaged) and other Arguments, such as the Doctrine of the Church of England ever since the Reformation, and the like, to equipoize this which is afferted gratis; and if after disquisition this be not found true, the conclusion of the conscience will be according to those premisses.

According to the example of Gods people, &c.] This is of the fame nature with the former warrant, and therefore the conscience upon this may proceed as upon that, feeing they have not fet downe which of Gods people in any age or place, upon the like causes have taken the like courfe; till this be reprefented to the confcience, the fafest way will be to examine what our Saviour himself, and the Apostles, and primitive Christians (who were affuredly Gods people) did hold and practice for doctrine and example in the like (if there have ever been) or a worfe cafe then is proved or pretended. And if they have not refifted (or held it lawfull) their Princes in the greatest persecutions and utmost danger of Religion, and all that could be dear unto them, it may raife a conclusion (till fome fromger reasons can be presented, or the errour of these be cleared and taken off) what is to be done when we are required to affift a warlike catrance of Subjects (with all the other circumftances which attend this action of the Scots) made onely upon a beleeved charity of helping their neighbours.

The summe of all is, That if all and every of the materials of this Preface (in as much as concernes the Premisses) were true, our confciences cannot affent to the consequence, that it is lawfull for us as Subjects of the Church England (though we had not sworn or subscribed to some particulars, against which some of the Articles are contrived) to assist the Scots, or consent to them in this warre,

which affiltance is the generall end of this Covenant.

Secondly, there is not any one member which doth conclude any thing to our consciences to move us to take it, neither in the complication doe they conclude.

Thirdly, there is not any particular member of it which doth not

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either directly, or by confiderations naturally suggested by them and altogether unforced, prevaile with us to the contrary. So that till every one of these obstacles and scruples be taken off, we cannot without violence to our consciences take this Oath:

Article 1.

That we shall sincerely, really, and constantly, through the grace of God, endcavour in our severall places and callings, the preservation of the Reformed Religion in the Church of Scotland, in Dottrine, Worship, Discipline and Government, against our common Enemies; the Reformation of Religion in the Kingdoms of England and Ireland, in Dottrine, Worship, Discipline and Government, according to the Word of God, and the Example of the best Reformed Churches: And shall endeavour to bring the Churches of God in the three Kingdoms, to the neerest conjunction and uniformity in Religion, Confession of Faith, Form of Church Government, Directory for Worship and Catechizing; That we and our posterity after us may as brethren live in Faith and Love, and the Lord

may delight to awell in the midft of m.

In the first Article are we to be sworne to endeavour the preservation of the Doctrine, Worship, and Discipline of the Church & Scotland absolutely, or with this added as a restriction, against our common Enemies? By whom doe we not rightly conceive to be meant the common Enemies to the Churches of England, Scotland, and Ireland? That those words, [against our common enemies] are to betaken restrictively it may be thought, because they otherwise should have been vainly added; and that by common Enemies those are meant, the necessity of the Grammaticall sense implies; there having preceded no other division, to which this community can referre, belides that of England, Scotland and Ireland, in the Preface. So that the word Our must referre to We in the beginning of the Preface, whose onely distribution which can referre to common here, is that of the Kingdoms of England, Scotland and Ireland. Is not thereforethe true sense of this part of the Article this, viz. I will fincerely, really, constantly, through the grace of God, in my calling against those who are enemies (for example) both to the Articles of the Church of England, and those of Scotland, both to our Liturgy and their directory for worthip, both to our Church-Government and to Presbyteriall Government, endeavour to preserve their Acticles, manner of worship and Presbytery ? If thus it be, these things are to be confidered; If the impolers of this Oath are affured in

their.

their Conscience, that the Dollrine, Worship &c. of the Church of Scotland, can infallibly be proved out of the Word of God, why would they have us sweare to endeavour (in our calling of the Ministery) to preserve it with a restriction against some men onely, and not absolutely and indefinitely? Whether is this so free from the scandall of respect of Persons, as an oath for the impartial desence of Truth doth require? If they doubt it cannot be infallibly proved, how can our Brethren of Scotland, without spiritual Tyranny, defire an Oath to be imposed upon us Ministers of the Gospell of another Church, to endeavour sincerely, really &c. in our calling (viz. by preaching, disputing, or otherwise) the preservation of it thus far?

Secondly, how can we take an Oath to endeavour the preservation on of that Doctrine which we neither know what it is (as it now flands) nor are told in any Declaration or Exhortation to us? nor were bound to know or fearch (no opportunity offering it felf?) How then can this Oath be by us taken in judgement? Or fince we doubt thus, though in generall, how can it (not being of Faith) be other then Sinne? Whether are we not, if any thing shall be by us hereaster found in the Doctrine of Scotland contrary to sound Do-Arine, bound to endeavour by the second Article to extirpate it, and by the first to preserve it? As for their Discipline and Government, so much as we understand of it (though otherwise we never interposed, yet being now called to give our confent to it, or reason to the contrary) we professe it to be such as that we dare not binde our selves by Oath toendeavour its preservation constantly and indefinitely, for all time to come, till it be evidenced unto us that it hath been in any time before untill this our last age. If it shall here be replyed, that we are required to endeavour the preservation of their Dollrine, Worsbip, Discipline and Government, onely against our common enemies, that is, of us of the Churches of England, Scotland, and Ireland, and fo the prefervation of it onely fo farre as we all agree; this we cannot conceive to be the adequate fense of those words, especially according to the intention of the imposers. For it is clear (as we have already touched) that our common Enemies are not onely they who are adversaries to us in that wherein we all three doe agree, but those also who in such things wherein we differ amongst our selves, are yet by opposing themselves to us all, our common Enemies; against whom therefore by this Oath we should be bound to preserve to each that also wherein we differ amongst our selves. Moreover,

that

that that Sense is neither the onely, nor the chief Sense intended by the Imposers, we have cause to think: because if so refrained, our Brethren of Scotland (in favour of whom we conceive this part of the Article to have been proposed) would be no whit secured sgainst the fears of innovations from England, if we were onely swern to preserve unto them those things wherein we all agree at the entring

this prefent League and Covenant.

Thirdly, we defire to know why our Brethren of Scatland should defire it to be imposed upon us by Oath to maintain the Articles of their Religion, so far forth as hath been said, since our Mother the Church of England never yet hath imposed upon us by Oath to preserve her own known Articles, but hath testified her moderation to all, in that she hath required subscription onely of all men which were admitted into hely Orders or Ecclesiastical Benefice, or to degrees in the University? And yet this was lately judged, since the string of this Parliament, to be too harsh an imposition upon younger Students at their admission to degrees, and the urging of it suspended. And we know not whether ever it was in use before this age, even in any not corrupted Church, to command mento swear the maintaining the Articles of their Religion, much lesse their Discipline and Church government.

As to the second thing in this first Article to which we are to swear, How can any who are persuaded that there is nothing in the Doctrine of the Church of England, which is not consonant to the Word of God, without vanity swear to endeavour the Resonation of it according to the VVord of God? especially since we have lately protested to defend that Doctrine of the Church of England? And how can any who reverently believe this Church to be in respect of her Doctrine, Worship, Discipline, and Government established by Law, no lesse persecution in all those, according to the example of the best resonation in all those, according to the example of the best reformed Churches? And here by the way we cannot but take notice that this part of the Article is so framed, as if there were nothing in the Doctrine &c. of the Churches of England and Ireland to be preserved, and nothing in theirs of Scotland to be reformed.

Moreover, the best direction for Conscience in examining what is here meant by Reformation, will be to consider those instances wherein in the following Articles is declared the Reformation, and then if perswaded that there is any thing there express (as instances



of reformation) which is not according to (much more if against) the Word of God, how can we take this part of the Oath, at least in the

fense of the Imposers?

As touching the third thing, an endeavour of Uniformity &c. the confiderations for direction of conscience will be the same with the second: For we are required to swear to endeavour an uniformity, and that in the reformation before mentioned, and after that reformation; so that in whatsoever sense or kind the reformation by them mentioned, and after described, is not to be undertaken, in the

fame our endeavour for uniformity is not lawfull.

Laftly in the taking of this first Article, we should (as we conceive) make our felves guilty either of rath fwearing, or of perjury; and that from the necessary consequence of the complication of these two clauses, wherein first we should swear to preserve the reformed Religion in the Church of Scotland, in Dottrine, Worthip, Discipline, and Government against our common enemies. And secondly, to bring the Churches of the three Kingdoms, to the neerest conjunction and unifor mity in those particulars among our felves : It we endeavour in our callings (but by prayer) to alter any thing in the Church of Scotland, wherein our enemies are theirs also (though therein we differ amongst our selves) we commit perjury, because we swear to preserve it. To effect therefore the neerest uniformity in those particulars in the three Kingdoms, we are fworn to endeavour to bring the other two Kingdoms to the neerest conformity to the Church of Scotland. Now how can we swear to regulate by a rule, and to reform by a form, which we fully know not, (and much leffe know to be a fit rule or form) without rash fwearing? fure we are, we cannot fwear it in judgement, and for ought we know, not in righteousnesse.

That we fall in like manner, without respect of persons, endeavour the Article 2. extirpation of Popery, Prelacy, (that is, Church-government by Archbishops, Bishops, their Chancellours and Commissaries, Deans, Deans and Chapters, Arch-deacons, and all other Ecclesiasticall Officers depending on that Hierarchy) Superfiction, Herefie, Schisme, Prophanenesse, and what soever shall be found to be contrary to sound Doctrine, and the power of Godline fez left we partake in other men fins, and thereby be in danger to receive of their plagues, and that the Lord may be one, and his Name one in the three Kingdoms.

How can we swear to this part of the Covenant, who doe believe

that to endeavour the extirpation of Church-government by Bilhope is an act utterly unlawfull for all feverall places and callings (and especially ours) by the Law of God and this Land, and to swear it much more finfull. And are we not here bidden to covenant and Iwear to endeavour the extirpation of Church-government by Bishops? To us either the words are ambiguous, (and to ambiguites we may not (wear) or rather (for we are loath to charge the words with ambiguitie) the Grammatical fense (according to which the Oath is to betiken) speaks fo: for as to what we hear by some faid, that onely our Church-government in ag gregato, by all those Governours together in a collective fense taken formally, is to be endeavoured to be extirpated, and not each there mentioned: first, Such interpretation given out is private onely, and not by the authority of the impofers: and secondly, those words [and all other, orc.] do manifest that all the formerly mentioned particulars (in the parenthefis) are to be confirme ed distributively, so farre forth as to the extirpation of them. To omit that the word Prelacy there interpreted more properly agreeth to Arch bishops and Bishops, then to the rest there mentioned, and a Prelacy they would be without them, because preferred before Prefbyters: and if it no more were meant to ejure Bishops then Presbyters or Deacons, fince as well Presbyters and Deacons make up part of our Church-government, as it now stands in aggregate, whether might this Oath be taken, had they also been included? Laftly, is not their practife for whose satisfaction this Covenant should be taken (a) (added to the common sense of mankind in the like manner of speaking or understanding such speeches) evidence enough to us that we cannot take this Oath and Covenant, unleffe we will swear to endeavour the extirpation of Church-government by Bishops.

(1) Intelligentia werborum ex causis est assumenda dicendi, Hilar. I.4. de Trin.

If this be so, we desire to know, first, whether it be lawfull for subjects to swear such a Covenant as directly contradicts the oath of their Soveraigne at his Coronation, as this second branch of the Covenant doth, binding us to endeavour the extirpation of the government of our Church by Bishops? For that our Soveraign hath taken a contradictory Oath is evidently manifest by the last clause of the oath which the Kings of England take at their Coronation: when after many other gracious promises we the King makes to his people, one of the Bishops reading to the King before the people concerning the Canonicall priviledges of the Church, and beseeching him that he



would be the Protectour and Defender of the Bishops & the Churches under their government, the King answereth in these words [With a willing and devout heart I promise and grant my pardon, and that I will preserve and maintain to you and the Churches committed to your charge, all canonicall priviledges, and due Law and Instice, and that I will be your Protections and Defender, to my power, by the affiftance of God, as every good King in his Kingdom in right ought to protect and defend the Bishops. and Churches under their government. Then the King arifeth, and at the Communion Table makes a folemn Oath in the presence of the people, to observe the premisses, and laying his hand upon the book faith [The things which I have before promised, I shall perform and keep, To belo me God, and the contents of this Book. How can this Oath then for the extirpation of Church-government by Bishops be consistent with the Oath or Honour of our Soveraign, which we have to folemnly protested to defend in the late Protestation? How can we with a folemn Oath enter into fuch a Covenant to which we may neither swear without our Soveraigns consent, nor yet can lawfully desire nor have his consent? How sad were our condition, were the King willing of himselfe to violate this Oath? But what should we have to answer, should we by taking such a Covenant, this way necesficate (fo far as in us lies) His facred Majelly to violate his Oath fo folemnly fworn at his Inauguration?

Secondly, that to endeavour the extirpation of Church government by Bishops, is a sin against Divine Law, all those Arguments and Authorities convince, which prove that Bishops are of Apostolicall inflicution, and unalterable, and confequently Divine; which we shall unfold in these Propositions : First, that their institution stands (a) Eandemillis grounded upon our Saviours own Action and Inflitution of the imponit perfo-Apostles. Secondly, that Christ and his holy Spirit, by his nam, ac idem Apostles appointed Bishops. Thirdly, that Christ the Sonne of Calvinus in God, and the Holy Ghost afterward confirmed and approved locum. Bishops, and their Commission and power which the Apostles had in Mendous appointed.

For the first, we say their institution is grounded upon our Lords own instituting and ordaining twelve Apostles, above seventy Dis- locum. ciples; who faith to thefe his Apostles, As my Father hath fent me, πίμπο ύμας: even fo fend I you. (a) St. Joh. 20. 21. As in other ends of his miffion, Toinous to \$ 100 so how not in this, which we know they did according to his pat tern? As he was fent by his Father therefore to ordain one order of locus.

מעום ים להיש aradixidas, Chry oftomus in

Teachers

Teachers of the Gospell superiour to another, (which we know, because he did so ordain.) So also sent he his Apostles to ordain (which accordingly they did, and whatsoever they did by Christs example therein, they did by his Commission here given) in an imparity, Bishops succeeding the Apostles above Presbyters subordinate, as the

(4) Theodoret in feventy (4).

That Bishops succeeded the Apostles in the ordinary part of their (b) Viz, Irenaus function, as it is the judgement of the most ancient godly Fathers. ib. 3.c.3 Terrul. (b) that Bishops, we say as contradifind to Presbyters were the sucde praferipe 36 ceffours of the Apostles; so is it manifest from Scripture, since power Ciprian et 42, Episcopall, (as it is now taken in this dispute) which we shall prove concil. Caribag to have been given by the Apostles to Bishops, and to them onely anno 258 fub after the Apostles, was undeniably in the Apostles, and for a while Cypriano. Theo- held in their own hands without communicating it to others. That Ambiof de dign. the Bishops were afterwards instituted by the Apostles themselves, (accr. c. 2. Au. which fo many ancient Authous have averred. (c) And namely by guffin.in Pf. 44. the Apostolical Authority of St. Paul, and their institution, part of & Et fl:42. 6 holy Scripture is made good, in that the power and Office of a Bishop de verbis Domi -(as the word is now taken in the Ecclesiaficall notion) is prescribed ni Serm. 14. in the three Epiftles of St. Paul, to those two famous Church-go-Hieron.ep. ad vernours Timothy and Titus, particularly the Office and power of a Marcel adverf. Bilhop (as it is now taken contradifinally to the Office of a Pref-Mont anum, Co cpift. ad Evagr. byter) in thefe Texts, 1 Tim. 1.3. 1 Tim. 5.19,20,21,22. 2 Tim. 1.6. Greg. may. Hom. Tit. 1.5, 11. Tit. 3.9, 10: (and fome others) and thefe Texts thus in-26. in Evang. Theophylastus in terpreted by Antiquity (d). And as the office prescribed there is E. piscopall, so these two appointed to this prescribed office of a Bishop Manb. 16. Pacianus ep.2. by St. Paul himselfe, I Tim. 1.3. 2 Tim. 1.6. Tir. 1.5. Tea by the boly ad Sympto nian. Ghoft, Say Chryfoft. Theophyl. Occumenius: by divine Revelation Saith And all those Theedoret of Timethy. And that thefe two were Bishops according which aver the to the Ecclesiasticall notion of the word now used, ancient Fathers Apostles to have been Bi-

shops, (though more also) vid. Cyprian. cp 65, & cp 68. Epipha. contrabase f. 1. haref. 27. Ambrof. in Epbel. 4. & serm 50. The supposed Ambrose in 1 Cor. 12, 28. and so much some of them thought proved from Acts 1.20. (c) viz. Iren 1.3.6.3. & 1.4.63. & 1.5.6.20. Ignst. cp. ad Antioch. Terrul. adversus America. 1.4.65. & 1.5.6. & 1.3.6.11. & 1.5.6. & 1.4.63. & 1.5.6. &

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plentifully witnesse. (b) Moreover this superiority of office Episco- (b) For Timisky pall to have been fixed and continued to the day of death is evident, Epib. haref. 75. as from Church-history, so also from 1 Tim. 6.14. where rew corrolled is Eufebins libes : the same with this Segretales in the beginning of the Epiffle I Time C.4. Hieronimus
1.18, and includes in it the whole charge given by Sr. Paul to Timethy de script. Eccl.
in this Epiffle. (c) From which Text also it is manifested. in this Epistle. (c) From which Text also it is manifested, that his at Epist. Pilip. Office prescribed was not personall onely, but to descend by success of in prasa. fion unto the comming of Christ(d). in I Tim. the

Thirdly, this Office and power Episcopall, that it was afterward supposed Amoroved and confirmed by the Sonne of God him Colfainmed by the God hi approved and confirmed by the Sonne of God himselfe immediately, in I Tim. and by the holy Ghost, will be proved from Revel.c.1. &.2. & 3. Polycrates apad Where by the feven Stars, the Angels of the feven Churches, accor- Phot. Biblioth. ding to all reason, from the Text it selfe, and by the testimony of Leons in concil. Antiquity (e) are seven Bishops of those seven Churchesunderstood in prefatin 1 (which Ecclefiasticall story mentions to have been in the Church Tim. 6 in 1 long before this time) as fo many Angels and Apostles (f) of the Timic.4. alde Churches; fuch as was Polycarp, the Angell, the Bishop of the Church Sedulin 1 Tim. of Smyrna, made Bishop of that place by the Apostles themselves 1.3. For Titus, thirteen yeers before this book of the Revelation of St. John suc. sec Euleb. L.3. thirteen yeers before this book of the Revelation of St. John was 6.4. Hieronimus written: and Onesimus probably the then Bishop, the Angell of the de script. Ecch. Church of Ephefun. Their Office, Power, and Commission are there in- dittus Ambr. in timated to have been Episcopall, and charged upon them by Christ, prefat, ad Ep. in that five of the Angels are charged as blameable, and accomptable Tit. Theodores for the faults of both Presbyters and people, and therefore finally apud Occumen. for the faults of both Presbyters and people; and therefore furely in prafat. ad were trufted with authority over Presbyters and people, to have cor- ep.Tin.Theodorei rected and centured them. Particularly, Episcopall power is intima- apud Occumen. ted there, chap-2. of the Revelvers. 20. and that power of excommu- in prafat. ad nication is sufficiently grounded on the 14 verse, Mr. Perkins in locum, in prafat. ad affirmeth. Their mission to the office of the control of the c affi meth. Their mission to that office also, as it is there confirmed by Tic. Occumen. the Sonne of God, and by the holy Spirit: So also, to have been at in Tit. I adde first from God is in their title implied: For Angels sent forth for the Sedul, prolog in Churches fake are never faid in holy Scripture to be any's Meffengers coiff. ad Tit. Churches sake are never said in holy Scripture to be any s Mellengers (c)Vid Theoder. but Gods; and if his Messengers or Angels, then sent by him. That in Tim. 6:14

Nempe ea quæ scribo. (d) Οὐ Τιμοθίω Ν' μόνω, ακλα' 2) παύτι Επισκόπω, Occumen. in 1 Tim. c.5. See also Ambrofe in 1 Tim. 6. (e) Saint Augustine ep. 162 and in the Comment on the Revelations under his name, Hom. 2. The supposed Ambrose in 1 Cor. 11.16. & in Apoc. Occum: in Apoc. 3. Arethas in Apoc. I and among the Moderns, Marlorat in Apoc. 2. I. Bullinger Concil. in Apoc. Paraus in Apoc. 1.20. Dr Reynolds conference with Hart. c. 3. divil. 3. Pet. Molineus in his marginall Notes. (f) Theodores in I Tim.3.1. Pacianus epift. 2: ad Sympronian:

their

the Ecclefiafticall History of Polycarp, and Onefimm, fo also from the Text it felf, c. a. 10. Where the Angell of the Church of Smyrna. as Angell of the Church, is bidden to be faithfull (in his Office furely)

(b) ares sara. TH: 25, 27 2176-Aug, ib: v:26:

untill death (b). Nor was it personall onely but describing the Office. of the Angell of any Church (in like laudable or blame-worthy flate) unto the comming of Christ (as it is implied v. 24. & 25. of the fee cond chapter.) For what is faid to them, fo long as there is any that hath an eare to hear, he must hear, c. 2. v. 3. Nor did the personall blameworthy carriage of the Angell of the Church of Sardis, c.3. v.1. &c. or of the Angell of the Church of the Laodiceans, v. 1 4. 16. hinder Christs approbation of their Office, who are in regard of their Office (not of their personall Excellency) filed the Angels of the seven Churches, and the Stars in the right hand of the Son of man: both which files that they are there fingularly appropriated to thefe fixceffours of the Apostles, ought not to feem strange since the twelve-Apostles are confessedly meant by the crown of twelve Stars , Apoc. 12.1. And St Paul the Apostle of us Gentiles, speaks of himself received as an Angell of God, Galat. 4. 14. Summarily therefore out of holy Scriptures thus we reason, Many Presbyters and Preachers in one Church, and one chief, having eminency and power over all Presbyters and people therein, proveth the Office of a Bishop: but so holy Scripture witneffeth were in Ephefu, many Presbyters, Act. 20. 17. (or if they were Bishops in the sense now disputed, some of them at least, as Irenem thought, 1. 3. c. 14. we need go no further in the argument) and more afterwards furely, and yet one chiefe Paftor or Bishop over all, such as was Timothy in his time, and the Angel of that Church (whofoever he was) mentioned Rev.2.1. So also in the Church of Pergamm, there were divers Teachers, true and falle, c. 2. v. 13, 15, one Angel Governour in chief, v. 1. For be it that all the Presbyters of each of the Churches might well have been called Angels (c), yet that one among them (in each Church) in such a com-& Malach. 2.7. patible community of name is fo called by way of eminency, proves an eminency in the one so called: which must either be of personall excellency above all the rest (and this who can shew us in the Angel of the Church of Sardis, Laodicea, or Thyatira?) or else(and rather) of Office and power, so as John Baptist was called an Angel, Malacia, who was more then a Prophet; and St. Paul received as an Angel, Gal. 4. 34. who was more then a Minister, and our Saviour Christ is called Michael.

(c) Tob 33.23.



Michael, Apoc. 12. 7. with his Angels fighting under him. One ob. iection more we hall take notice of viz. the pretended necessity of understanding by each of the Angels there a collective body, from c. 2. v. 10. & 24. But this is manifestly clear to be no necessity at all from the like manner of speaking of the holy Ghost 2 Chron. 28. 1. & to the 5. Compare and judge. And therefore it is not lawfull without any necessary reason, to depart from the literall and determinate individuation of one chief spirituall Church-governour, in each of the seven Churches : for otherwise, as Tertullian speaks lib. de carne Christi, cap. 1 3. Omnia periclitabuntur aliter accipi quam sunt, & amittere quod funt, dum aliter accipiuntur. Yea there is not onely no necesfity, but much in the Text which doth relift fuch an interpretation of a collective body: for it should be either an Angel put for the whole particular Church; and this cannot be, feeing the Angels and the Churches are accurately distinguished c. 1. v. 20. Or an Angel put for the whole collection of the Presbyters; but neither may this be admitted, inasmuch as in the same 20 verse the Angels are called in a disipes, feven, no more; and disipes, not disea; stare, not constellations, as Suites diftinguisheth the words. You have our reasons from these Scriptures, why to us it seems that to swear to endeavour the extirpation of Church-government by Bilhops is to Iwear to endeavour the extirpation of that whose Root is in holy Scripture; and to swear to endeavour (which we tremble to think of) to wrest these Stars out of the right hand of the Sonne of man, who is also the Son of God. For in his right hand are they held, the Angels of the Churches, Revel. 1. 16, 20.

As Church-government by Bishops hath been evidenced by holy Scripture, so was it also the judgement of the ancient godly Fathers, that it was an institution Apostolicall and Divine; Sangaland mendela saith Theodoret, 1.4. c. 18. by St. Cyprian, ep. 55. the power of Episcopacy is exegetically called, Ecclesia gubernanda sublimis & divina potestas: & epist. 27. Dominus noster Episcopi bonorem disponens in Evangelic. And anon after, ut omnis actus Ecclesia per Episcopos gubernetur: cum boc itaque divina lege fundatum sit, miror quosdam andaci temeritate &c. & epist. 65. Episcopos & Prapositos Dominus elegit: And anon after, Deus Episcopos facis. Athanasius epist. ad Dracontium saith, that he who contemns the function of a Bishop, natureori & Siaintausus ourses, and that the Office is of those things à diviel Sia sussédunt tentrana. Taramasius in Emoriona, &c.

ενόμο Ίπου Χεισοδ: Ignat. epist. ad Magnes. Εποδίσατο άραπτος του. παιρίπαι το δισποκόπο, κ) τοις σες εφυτίροις, κ) τοις διακότοις ο ο ο τόποις του ταυνόμος υπακίκο Χεισο το σες επικότοι αυτός. Idem Ignat. epist. ad Ερλείο Ο εκιμείο. C. 9. in Tim. 4. Πράματο ο ο σες εξει έρισο ο Ερλείο διανόποι, κ) ε χύδω. Theophylatt. and Occumenius found Bishops upon Ephes. 4. 11. and on Hebr. 13. 17. Occumenius and Nazianzen in Apologet. in 1 Pet. 5. vide Hegesppum apud Enseb. lib. 4. cap. 22. and Chrysostom. in Tit. 1. Hom. 2. Saint Ambrose de dignitate Sacerdor.

c. 2. 6. Ifidor. Pelufiot.lib.2. ep. 125.

Further, out of the holy Scripture we might alledge according to Saint Hieroms interpretation, that this diftination between the Bishops and his Presbyters was fignified in Mofes and the 70. So Hie. rom in Tit. I. the diftination of Presbyters and Deacons, to be that which was under the Law of the high Prieft, Priefts and Levites. So S. Hieron. Ep. 2. ad Nepotianum & Ep. ad Evagrium; and before him Ignat. ad Philadelph. Clement. ep. ad Corinth. Chryfoft. Hom. 20. ad pop. Antioch. and after Leo ep. 66 Ifider. Hift. de officisi, Ecclef.1.2.c.5.6 7. That the eminent dignity and office of Bishops was prophreied of Plal. 45. 16. where Bilhops are meant, fay S. August. in loc. Comment. called S. Hierems in locum. S. Cyril. of Alex. in loc. Theodoret in Locum, Ruffinus in locum : as the other of Presbyters and Deacons were prophecied of, Isaiab 66. 21. And further, for imparity of Techers in the new Testament, that answerably to Prophets in the old. and sons of the Prophets, among some that served in the Gospell, some were as Fathers, others serving with them as sons. So also that we read of Builders and Master builders in Gods building, 1 Cor. 3. and we read also among those builders of mino &c. Sal men &c. reirov &c. 1 Cor. 12. 28. in sulpos, Hebr. 13. 17. and under them Annopourity, Luc. 22. 27. But for the confirmation by Scripture of the office of a Bishop, we adhere especially to the Epistles to Timethy and Titm, and those seven Epistles, Apoc. 1, 2, and 3. And if it be acknowledged of inflicution Apostolicall, and approved by God but temporary onely, the contrary will be made manifest, as from the proper light of the Texts alledged, and from the forecited Text, 1 Tim. 6. 14. So also from this Proposition which we avow: No Conflication Apostolicall received by the univerfall Church perpetually in all ages, unto this age of this controversie, can without scandall and dangerous consequence be called Temporary; the univerfall practice of the Church practifing continually and perpetu-

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ally an Apostolicall Institution, being a most fure Commentary that it was no temporary inflicution. For almuch as we are taught by the holy Ghoft in divine Scripture, that contention in what the Law of God is pretended not to be expresse, may be warrantably taken off by the custome of the Churches of God, 1 Cor. 11. 16. See Theophylatt. in locum. Custom, I doe not fay any, but of the Churches of God, i.e. Primitive, also Universall, Perpetuall, interpreting the controverted Law of God, whether Naturall, as verf. 14. or Positive, by no lesse reason. Whereunto agreeth well the rule of S. Augustine, contra Crescon. lib. 1. c. 32. & contra Donat. 1. 4.c. 24. Quod universa tenet Ecclesia &c. & ep. 86. ad Casul. & epist. ad 7anuarium 118. si quid tota hodie &c. & Vincent Lyrin adversus hereses, c. 2. & c. 3. Qued ubique, quod semper, quod ab omnibus &c. And if not by fuch traditive interpretation from the custom of the Churches of God, according to the Apostles rule, how shall we convince contentions gainfayers, that the fenfe of those Texts, Goe and teach all Nations, baptizing them &c. Matth. 28. and those other of baptizing the houshold of Stephanus, and of the keeper of the prison, I Cor. I. Alls 16. or any other Scriptures, to be a divine warrant (as they are) for Baptilme of Infants? Or the fenle of boc facite &c. Luk. 12. to imply a divine right of Presbyters onely to confecrate the Elements of the bleffed Sacrament? or the fense of those Texts. John 20. 1, 19, 26. Atts 20. 7. 1 Cor. 16. 2. Revel. 1. 10. or Pfalm 118, 24, or of any other Scriptures to be a divine warrant for the translation of our one day in seven from the seventh day of the week to the first? Or on the other fide, how shall we convince those of the Church of Rome, that that Apostolicall divine Precept, James 5. 14. as to the ancinting the fick with oil was a temporary Precept onely, but negatively from the interpretation of the custom of the Churches of God? Since miraculous gifts were also conferred by the laying on of hands, which yet was not temporary, Heb. 6. 2.

Now that this Apostolicall institution hath heen universally practised, and perpetually in the custom of the Churches of God of all times and places (excepting onely some narrow place and time of this age of this controversie) and that in Churches sounded by different planters, by all the severall Apostles and others sent by them, as well those Churches which have in severall ages rejected the Antichristian Monarchy of the Bishop of Rome over all the Church, as others; and that order preserved by God from extir-

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pation, thorow all the ten persecutions, and descending in each Church or City by particular continued succession: as for example. 37 Bilhops from S. Timothy to the time of the Chalcedon Councell, as was declared there, all. IT. that in all times, primitive and following, Bishops have been chief in Ecclesiasticall government, in Councels, in Martyrdom, in Piety, in Learning, in the conversion of Nations, in the mighty confounding of Herefies and Heretiques; we beleeve we are able (if any deny) to make good. And first here for the Primitive Churches, we alledge all the forecited Teftmonies of Antiquity, proving Bishops to have been instituted by the Apofiles themselves, vide supra. Yea and early, within the Apostles times there having been not onely three Bishops of Rome succeffively, Linus, Cletus, and Clemens: and within Saint Johns time of life, four Bishops of Alexandria successively, Saint Mark, Anianus, Abilius, and Cerdo; three Bishops of Antioch, Saint Peter, Evodius, and Ignatius; two of Ferusalem, Saint James and Simeon; all while Saint John the Apostle yet lived, Eufeb. hift. ecclef. lib. 3. cap. 12. But also Saint James made Bishop of Jerusalem soon after the passion of our Lord, faith Saint Hierom. de Script. Eccles. After the Alcension of our Saviour, faith Enfeb. lib. 2, cap. 1. before Saint Stevens Marty rdom, for Saint Steven was Deacon to James Bilhop of lerusalem, saith Ignation epift. ad Trall. and the ancient Author of the Epift, ad Heronemunder his name; and that fames himself was martyred after he had governed the Church of Ierusalem 30. yeers, faith Saint Hierom. de Script. Ecclef. And as Saint Hierom affirmeth, Iames the Apostle to have been the first Bishop of Ierasalem, in Gal. 1. So also Peter to have been the first Bishop of Antioch, in Gal. 2. And

(a) Fames Bi-Thop of Ferna. lem e. Concil. gen. Conflantinop. Can. 32. Clemens apud

fix yeers before Saint Peter ot S. Paul (faith Saint Hierom. though therein he diffent from Irenam lib. 3.) 35. yeeres before Saint lames Euleb. 1.2. C.I. the Apostle; besides therefore nine recorded as Bishops in holy Enfeb.1.4. C-21. Scripture, Timothy and Titus Bithops of Ephefus and Crete, and the 1.7.c.14,15,19. seven of the seven Churches in Asia; belides two Apostles Bishops, Aug.1.2. contra viz. lames of Ierusalem, and (a) Peter of Antioch, (b) and one E-Lit. Petil c.57.

Mark the first Bishop of Alexandria, in Proæm. in Matth. who died

contra Crescon. 1. 2.c. 37. Ep phanius contra Marich. Jett. 66. & heref. 78. Chryfost, in I Cor, cap. 15. bom. 38. 6 hom. 33. in Aff. 15.23. & Hom. 46. in Aff. Hicrov. in Gal. 1. 6 Epift. ad Evage. & de Script. Ecclef. Theophylatt. co Occum. in Gal. 2. (b) Origen. hom. 6. in Luc. Eufeb. 1.3. c 23,31,36. & in Chronico. in A. D. 38. S. Hieron, in Gal. 2, & I. de Eccles. Script. Chryfoft. hom, de trans. Ignat. Theod r. dialog. L. Greg. 1. 6. Ep. 37.

vangeliß,



vangelist, Mark of Alexandria (c): there are also nine other (in all: (c) Eufeb 13,15 21.) recorded in holy Scripture (all which, except two of the fe- 24. Hier. proum. ven Angels, are there registred for Saints) who (if we will believe Eccle to Eq. as credible records of Christians as any other humane Records ad Evaz. Greg, whatfoever) were Bishops before they died, viz. Clemens (d) and 1.6, Ep 371, (e) Linus made B. shops of Rome successively by Peter and Panl. (d) Irenaus 13 Evoding (f) Bilhop of Antioch by Peter and Paul. Dionyfins the A- 6.3. Open 1.3. reopagite Bilhop of Athens (g): Archippus (h) Bilhop of the Co- Terrul. de praf. lossians: Epaphroditus (i) Bishop of the Philippians: Epaphras adversus beret. (k) Bishop of the Coloffians: Gains (1) also Bishop of the Thessa S. Aug. Ep. 165. lonians: Trophimus (m) Bilhop of Arles: To which you may adde (e) Irenaus 13. (the two and twentieth) Antipus Bishop of Pergamus, if we will be c.3. Cotts. 1.2. leeve Parans in Apoc. 2. proving it out of Arethas Cafarienfis, in Aug. Ep. 165. Apoc. 1. and Onesimus Bishop of Ephesus, (n) if he were not the (f) Euleb.l.z. forementioned Angel of the Church of Epbessus, when Saint John 6.32 and the wrote his Revelation. To omit to speak here of other Bishops, who Auch rofthe were Schollars and Auditors of the Apostles, Ignatine of Saint Iohn sch. under Ig-(0) made Bishop of Autioch by Saint Peter ; Papias (p) Saint Johns nations his Schollar, Bishop of Hierapolis; Publiss and Quadratus (q) Bishops name. of Athens, Disciples of the Apostles; Simeon the son of Cleopha (8) Euleb.1.4.c. (r) Bishop of Ierusalem (after Iames) and the Kinsman of our 22.69 1.3.c.4. Lord-

This order of Bishops which began (though the first we read of 1.40.3.sed.7. in Scripture be Timothy and Titm) in Saint lames of Ierusalem, or (i) Theed, in Saint Mark of Alexandria, continued thorowout all the following 1 Tim. 3. 6 in ages of the Churches of God, in which Bishops have been the most fous in Phil. 2. Primareverend Martyre, such as Ignatim, Polycarp. Irenam Bishop of Li- Pacianus Eg. 2. ons, Cyprian of Carthage, and more then 30. of the first Bilhops of ad Symptonian, Rome successively both in Episcopacy and Martyrdom. Of Bishops (k) Ambros. also especially did consist the first four generall Councels, received Col.4. by all the reformed Churches, the conformers of the maine here- in Ep. ad Rom. fies touching the fecond and third persons in the bleffed Trinity; 6, 16, and by an Act of Parliament, I Eliz. cap. 10. next to the canonicall (m) Epift. com-Scriptures, made the rule of judging Herefies: who also in Councell provin. ad Leon. gave judgement for the inviolable practice of the Church in this ad Ephof. Eufeb. order : the generall Councell of Nice providing, Ne in una civitate lib. 3.c. 35, duo fint Episcopi, Cant. 8. The generall Councell of Constantinople (0) Enf. 1.3.35.

Script Ecclef. Thead dial. 1. Felix 3. Epift ad Zenonem. (p) Hieron, de Script, Ecclef. & Enfeb. 1. 2. 149-35.39. (4) Hieron.ibid, Eufeb.1.4.6.23. (7) Hegefippus apud Eufeb.1.4.6.23. & Eufeb.1.3.6.11.

adjudging

adjudging to Bishops the power of Ordination, Can. 2. and Can. 4. in the case of Maximus. The generall Councell of Ephesm distinguishing betwixt the Bishop and the rest of the Clergy, Can. 7. and confirming the Bishops jurisdiction, Can. 5. The generall Councell of Chalcedon determining, Can. 29. Existing of State Ortice Bassus, city, leposuble St.

For as much then, as in the first Article we are required to swear to endeavour the reformation of Religion according to the Word of God, and the examples of the best reformed Churches, surely we may not in the second Article swear to endeavour the extirpation of Church-government by Bistops, and so to forsake the government grounded on the Word of God, and to forsake the example of all the ages of the Primitive Churches, then which we conceive no late reformed Church will pretend to be more pure, and to whose examples

they do or ought to endeavour to reform themselves.

But after all this, it will be said, that this government by Bishops is ejured onely, as it interprets Prelacy, which word if it have been translated Regimen Tyranicum, the Translation as farre exceeds the truth of Grammar, as the Prelates are accused to have exceeded their lawfull power; forasmuch as Prelacy in its originall, and acception of ancient Authors (Pralati we say, not elati) imports but lawfull preeminence and power. So is Timothy called by Gregory de Cwin pastor: p.2.c.11. Pralatus Gregi; and the word Prelate is often honours bly mentioned in our Lawes, 9 Ed. 2. & 24 Hen. 8. and is no more then the Title Prapositi mentioned also with honour by St. Cyprian Epist. 10. & 55. & 65. Angustin. de civitate Dei, 1. 20. c. 9. or Antistites, S. Cypr. ep. 69. & Santii Antistites, S. Angust. ep. 162. and divers words in Scripture used, signifying equivalently such preeminence. but let it not be told indeed in other Churches, that any other is here abjured then Regimen Tyrannicum.

But are we warranted by the following stile of Hierarchy? Doth that word import originally and anciently any other then a sacred government? was it not accepted and approved in it selfe by Mr. Calvin. lib. de necessitate Eccl. reformande, Talem si nobis Hierarchiam exhibeant in qua sic emineant Episcopi, nt (bristo subesse non recusent, &c. nt ab illo tanquam nno Capite pendeant, &c ad ipsum referantar, &c. tum verò nullo non anathemate dignos fatcor, qui non cam reverenter

fummaque obedientia observent.

Moreover, how can we in the same Article abjure Church-govern-



ment by Bilhops, with Herefie, Schisme, and Prophanenesse, (as there it follows) yes Prelacy even before Schisme and Herefie, &c. when as Bishops have been in all ages the chief confounders of herefie and heretickes, such was Arbanasian Bishop of Alexandria of the herese of Arrise. Cyril of Alexandria of the Neftorian herefie. Celeftine Bithop of Rome, Augustine Bishop of Hippo, Proper Bishop of Rhegium, Fulgentine Bishop of Rufpi, of the Palagian herefie : and many more in all ages of the Church before and fince. Nor was there found any one Christian, thorowout all the Primitive and purest times of the Church, for above five hundred yeers after Christ, who thought it fit to abolish Church government by Bishops (much leffe to ej ire it) fave onely one heretick, Aerin, fo cenfured by Epiphanim, Heref. 75. and by S.int Anguftine, Heref. 53. whose speech favoured of madnefe, faith Epiphanim; for he had faid, What is a Bifood differing from a Presbyter? (a) and the occasion of it Saint An- (a) Et infra in guffine lets us know, lib. de Haref. c. in Aerium; Aerius being a Prel- apporunt se byter, is faid to have been vexed, because he could not get to be or- To THE SALENAND dained a Bishop, and thence arole his envy : Epiphanius witnesseth as run June. 70 much, Haref. 75.

Secondly, as to Schifm, Saint Hierom the one and onely Father alledged, as denying the divine Inflitution of B shops, yet held them Tro, 19 . necessary to represse Schifm, and then furely most necessary, when missing rien Schism doth, as in these our dayes, most abound: For avoiding of Avani. Schism, Saint Hierom witnesseth, Episcopacy was thought necessary long within the Apostles times, even as early as it was faid by fome, I am of Paul, I am of Apollo &c. and therefore faith in his Dialogue, Adversus Luciferian, Ecclefie falus in summi Sacerdors dienitate pendet, cui fi non exors quedam, & ab omnibus eminens detur poteflas, tot in Ecclesis efficientar schismata-quot Sacerdotes. S. Cypria allo Epist. 55. Non aliunde bareses oborta sunt, aut nata sunt schismata, quam &c. and fo alfo lib. 4 epift. 9. Unde enim Schismata & Harefes oborta sunt & oriuntur, nisi dum Episcopus qui unus est prasumptione contemnitur? &c. Mafter Calvin also himself upon Philipp. 1. 1. Fateor quidem ut funt hominum ingenia & mores, non poffe ordinem fare inter verbi Ministros, quin reliquis prest unus. So that we cannot at prehend the abjuration of Episcopacy to be a meane to that unity in this Article mentioned, That the Lord may be one, and his Name one among st us, but rather the continuation thereof, according to the councell of the holy Martyr S. Cyprian, Unu Deus, unus Dominus, unus Epifc. =

אלושם עווים

(b) imoniyam nd omo udam. nd innhous, of the Xeisds nd murel, ira traous if a Sidy ir their.

(b) стотупть Eviscopusand that of Ignatius ad magnef. (b) Subjecti estote Episcope with como und mo. & vobus mutud, ut Christus Patri, ut inter vos divina quadam sit unio.

Next, Prophaneneffe is here also to be cast out with Episcopacy; yet who may not fear Gods Judgements, if he deny the detestable growth of prophanenesse since the contempt of that Apostolicall institution of Episcopacy? So that this Atticle as to Bishops extirpation we must refuse, upon that close upon which others take it, lest, as it is said, we should partake in others sin, and consequently in

their plagues.

Thirdly, because neither can we swear to endeavour the extirpation of that part of this Church-government by Archbishops, an Ecclefiafticall conftitution, fo confessedly ancient; nor that part of this Church-government by Deanes and Chapters, that is, a focicty of grave Divines, of Presbyters joyned to the Bishop in his see of residence, as assistants in Councell and Government : as fames Bishop of lernsalem had his resident Presbyters, Alle 21. 18. and confulted with them, verf. 20. According also to the ancient generall and continued custom of the Church of God ever fince the firft Christian Emperours time; and moreover endowed with mean given to them by the last Wils and Testaments of many (which it is not lawfull for us to endeavour to annull, Hebr. 9. 17.) and by the gifts of many other Donors, who had true propriety in their goods, and might and did transfer the undoubted property to those to be enjoyed by the right and liberty of the Subject; especially such endowments having been confecrated and devoced unto God for pions uses, and which may not therefore by us (as we conceive) be endeavoured to be alienated, Prov. 20. 25. Numb. 16. 38. And as to the exercises of piety, so also to the encouragement of the most excellent part of learning, the study of divinity and of holy Scripture.

Article 3.

We shall with the same sincerity, reality and constancy, in our several Vocations, undeavour with our estates and lives, mutually to preserve the Rights and Priviledges of the Parliaments, and the Liberties of the Kingdoms, and to preserve and desend the Kings Majesties Person and Authority, in the preservation and desence of the true Religion, and Liberties of the Kingdoms, that the world may beare witnesse with our Consciences of our loyalty, and that we have no thoughts or intentions to diminish His Majesties just power and greatnesse.

Because in the third Article, whereas we are required, and that



in the first place to binde our felves absolutely without limitation expressed, To preserve the Rights and Priviledges of Parliaments. and the Liberties of the Kingdoms; and were likewise tied fimply and indefinitely to defend the Kings Person, State, and Honour, by the Oath of Allegiance and the late Protestation; here when we are bidden to swear to defend his Majesties Person and Authority, it is added [In the preservation and defence of the true Religion, and Liberties of the Kingdoms | therefore this manner of swearing we dare not admit, till it be publikely declared by the Imposers, that the meaning of those words is not (as to some it may found) that I binde my selfe to preserve and defend his Majesties Person and Authority fo farre forth as he shall preserve and defend true Religion and the Liberties of the Kingdoms: Since by the holy Scriptures of the old and new Testament, by the Law of Nature and Nations, by the Oath of God, and by true Religion, we are bound to endeavour the preservation and defence of his Person and Authority, though he were a perfecutor of the true Religion, and an abridger of our Liberties, fuch as were Saul and Nero in their times. And furely a larger Declaration of our endeavours simply to defend his Person, is at this time necessary, when through the divisions of the Kingdom his facred Majestie is so endangered; and that his Majesty bath often complained of affronts offered to his person; and hath complained also, that some have endeavoured to kill his Person in two set battails; and that there is nothing more frequent in the minds and mouths of some Shimei's, then that the King is popishly affected, A Papist in his heart; and therefore some furious Zelot may not onely upon these surmises conclude himselfe exempted (in case) from the duty of preservation and desence of his Royall Person, but also mistake it as a debt to this Covenant, even to offer violence to his facred Majestie. May not therefore some such fuller Declaration and explication of our duty (when we will by Oath professe it) feem neceffary to the end here proposed, That the world may bear witnesse with our Consciences of our loyalty?

We shall also with all faithfulnesse endeavour the discovery of all such as have been, or shall be Incendiaries, Malignants, or evil Instruments, by bindring the reformation of Religion, dividing the King from his people, or one of the Kingdoms from another, or making any Fastion or parties amongst the people, contrary to this League and Covenant, that they may

Article 4.

be brought to publike triall, and receive condign punishment, as the do gree of their offences shall require or deserve, or the supream Indicated ries of both Kingdoms respectively, or others having power from them for

that effect, Call indge convenient.

Whether are not all those to be accounted of us as Malignants, wie. by hindring reformation of Religion (and consequently to be discovered, that they may receive condign punishment) whom we know to endeavour in their places and callings, the continuation of Church-government by Bishops, and the preservation of the whole frame of government (as it now stands by the known Laws of this Kingdom established) administred according to the right intent of those Laws against all alteration, till it be by all of Parliament (enacted by his Majesties personall consent, and both Houses) altered

and changed ?

Secondly, we demand how far forth we are here to be sworn to endeavour the discovery of all that have been or shall be Malignants &c. Is the son hereby ingaged to betray his father, the wife her husband, the servant his master? and to accuse them as Malignants and evill Instruments by bindring the reformation? If so; hath the Law of God, of Nature, or of the Land ever commanded it; except in the case of high Treason? Where God enjoyned to the Jews the discovery of tho'e who should entice them to serve other gods (a sin surely as detestable and hainous, as to be such as here are to be accounted Maliquants &c. by hindring thereformation of Religion) thus we read, Dent. 13.6. If thy brother the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend which is as thine own soul, entice thee, &c. those shalt not conceal him, but thy hand shall be fir & upon him to put him to death: where it may be observed, That all the persons there by God so particularly recounted in the Text, not to be concealed, they are onely such as are in a collaterall equali degree, as the brother not to conceal his brother, the friend his friend; or of Some inferiority, as the husband his wife, the father his son : But there is expressed no such injunction, That the son was to reveal his father, or the wife her husband : fo tender was the God of nature of the respects due to those by whom he hath bestowed upon us our Being, Life, and Livelihood, or whom he hath made a head to others; that he did not command inferiours should give in an accusation against such their superiours, even in crimes which the Law judged should be punished with death.



Thirdly, whereas we have in the late Protestation vowed to maintain the liberty of the Subjett, and also are required to bind our selves in this Covenant to preferve the fame (if the liberties of the King. doms include the liberty of the subject.) Yet contrary hereunto (as we conceive) we should bind our selves to endeavour that our fellowsubjects may be brought to punishment, either such as their offence shall deferve, or such as not onely the Supream Indicatories of both King doms. but any other also having power from them for that effett, shall judge convenient; by which we should endeavour to put power (arbitrary furely, fince it is not restrained according to the Lawes of our Land) in some other then the supream judicatory, viz. some deputed from them, who may judge it covenient (if what they shall judge convenient may be their rule) as well fometimes to exceed the Letter of the Law, made by the supream Judicatory, as otherwhile to mitigate it: Yea who may proceed against such Malignants where the Laws are wholy filent, and neither have given name to their fault, nor prescribed any punishment?

And whereas the happine (e of a ble fed peace between these Kingdoms, denied in former times to our progenitors, is by the good providence of Article s. God granted unto ms, and bath been lately concluded, and fetled by both Parliaments, we frall each one of us, according to our place and interest endeavour that they may remain conjoyned in a firm peace and union to all posterity; and that justice may be done upon the wilfull opposers there-

of in manner expressed in the precedent Articles.

Concerning the happy peace between these Kingdoms lately concluded, we earneftly prayed and defired that it might have been continued, and pray that it may be renewed; and are forry heartily, that contrary to the Pacification made by His Majesty and both Parliaments, and contrary to the folemn Faith given, there is at this time a miserable War begun again between an Army of that Kingdom entring ours, (Without and against his Majesties consent and Declaration) and the Forces raised by His Majesty, who (we have heard) hath much deprecated their entring in, alledging vehemently that their late solemn Faith and Pacification: So that shall it not be in us also Protestatio contraria fatto, to bind our selves in this Article (as willingly we would) to endeavour the continuance of a firm peace and union, and in the next to affift and defend those who declare, that in pursuit of this Covenant they now enter into this Kingdom

with an Army? which if we look to the late Act of Pacification, and may for our selves judge and discern what it is, since we are required to swear thereto, appears in its self an action as contrary thereto as War to Peace. So that this Covenant would bindus to endeavour that which it makes us to abjure.

Article 6.

We shall also according to our places and callings in this common cause of Religion, Liberty, and peace of the Kingdoms, assist and defend all those that enter into this League and Covenant, in the maintaining and pursuing thereof, and shall not suffer our selves directly or indirectly by what soever combination, perswasion, or terrour to be divided and withdrawn from this blessed union and conjunction, whether to make defection to the contrary part, or to give our selves to a detestable indifferency or neutrality in this cause, which so much concerneth the glory of God, the good of the Kingdoms, and the honour of the King; but shall all the daies of our lives zealously and constantly continue therein, against all opposition, and promote the same according to our power, against all lets and impediments what sever; and what we are not able our selves to suppresse or overcome, we shall reveal and make known, that it may be timely prevented or removed; All which we shall do as in the sight of God.

Whereas we are in the fixt Article required to Covenant in this common cause of Religion (which is described in the first Article, A reformation of Religion in England and Ireland) that we wil assist and defend all those that enter into this League and Covenant against all opposition, and that in the close it is implied, that we should endeavour to do what we are able to suppresse and overcome whatsoever opposition; we conceive it to be against the whole current of the Gospell of Christ, the practise and Doctrine of all Primitive Christians, whom the world hath ever esteemed for blessed Saints and Martyrs, and lastly repugnant to the Doctrine of the best reformed Churches, (to which we here should swear to conform our selves) to endeavour a Reformation of religion by force of Arms against the supream Magistrat's consent.

Secondly, May we Iwear never to suffer our selves to be withdrawn by whatsever persuasion from this League and Covenant, since the reasons persuading us to it are in no wise Demonstrative? What is hereaster we shall see better reasons, and stronger motives to forsake it, then we have now to take it, or shall have then to keep it? will not then our consciences better informed force us to break our Oath (an Argument that we sinn'd in taking it) or our Oath bind us con-



trary to our confciences fo informed, (which is impossible?) What if (as now the King, to) future Parliaments difallow this Covenant. and oppose it, shall we then be obliged to continue therein, and to affift and defend all those that so continue against all opposition, though it shall be contradicted by the same Authority by which it is now

imposed upon us?

Thirdly, Where we are required to bind our selves never to make defection to the contrary part; whether by the contrary part is not to be understood all that are against this Covenant? If so, will not these words following, [Against all opposition, against all lets and impediments what forver include His Majefties opposition? And then, as we have faid, we are in the close impliedly supposed, That we will endeavour to do what we are able to suppresse and overcome any part whatfoever of the contrary part opposing it felf; which since it feems not to except His Sacred Majefty, how will this be confiftent with the Oaths of Allegiance and Supremacy, and the Laws of the Land. 5 H. 4. 25 Edw. 3? Secondly, how with the Word of God, when we are taught by St. Paul, Rom. 13. That who foever shall relift the higher Powers, shall receive to himself Damnation? and in case of contrary conflicts of these higher Powers among themselves, from the reason included in the object, the damnation will be (without repentance) to those that refist the Highest: and among the higher powers, (if St. Peter may interpret St. Paul) the King is Supream, and all other Governours are fent by Him, 1 Pet. 2.14. (a) For our felves therefore, if His Majesty should nie the Sword committed to him und (4) Vid. Angl. juftly, we must take up St. Ambrofe's words, conc. 1. contra Auxentium, Dolere potero, flere potero, potero gemere, adversus arma, milites, Gothos confess artiza. quoque Lachryma mea Arma funt, talia funt munimenta Sacerdotis, aliter ideo confitemur nec debeo, nec poffum refiftere.

Fourthly, were there nothing in the Law of God, or of this Land quad qui supreforbidding us of the Kingdom of England to enter a Covenant of mutuall affiftance and defence, without and against the allowance of pantes quod ad the King, yet it would be unlawfull for us to joyn in this Covenant, illius munus perfince we are required here not onely to joyn with one another, but tines, illi Dei with the Scots also in a Covenant of mutuall assistance and defence; stunt, ideoque to whom, if by a law of their Land all fuch Covenants and Leagues coram illo innobe forbidden as feditious, we, if we knowingly covenant to affift and centes effe non defend them in such a League, contract to our selves the guilt of se- possums. dition. Now to the Scots (in the second part of that Act of Parlia-

Confe art. 37: & Scotican. O profisemur. me autoritati resistant, usurment holden at Linlithgow anno 1585.) are forbidden all leagues or bonds of mutuall defence which are made without the privity and confent of the King, under the pain to be holden and execute as movers of fedition and unquietnesses. This we read objected by the Divines of Aberdeen, but could never yet see any satisfying answer made thereunto.

Fiftly, Whether will not men think themselves bound by this part of the Covenant, all the daies of their lives to continue so farre zealously united against the contrary part, as to reject all overtures of Accomodation, and reconciliation, till they be suppressed or overcome,

and fo our wounds become incureable?

Sixtly, This Covenant (as we conceive, under correction) cannot be wisely taken by any man affected to this cause; for should they not here swear never to yeeld themselves, though debelled, and unable to withstand the common Enemy, viz. the Forces raised by the King? nor ever to lay down Arms, or cease active resistance? But if it should please God to give the foresaid contrary part power of conquest, and consequently Im vibtoria, should they not bind themselves by this Covenant never to submit themselves to Gods Will and Judgement against them? and so exclude all Christian patience and suffering in solictions, and tie themselves (though unable) actively to resist, plot, disturb and overthrow all such who shall so have power over them hereafter, all such Governours and governments, which it may please God (as they must consesse on a punishment of their sins at least) to place over them, which thing we conceive to be against the Law of God, reason and Nations.

Concl.

And because these Kingdoms are guilty of many sins, &c.]

What the Conclusion suggests we have also considered, and professe our selves ready to joyn with our brethren in the necessary bumbling of our selves under the mighty hand of God, and in the consession of our sins, (though in a publique set form & prescribed, such as we conceive this former part of the Conclusion to be) our purpose also, define & endeavour, through the grace of God, to amend our lives; and touching those words here mentioned [In all duties we owe to God and man] we professe and declare, that did we believe in our consciences, the above-written Articles of the Covenant not to be repugnant to our duties which we owe to God and man, (in the particulars specified relating to His Majesty and to the Bishops of our Churches, by God set over us, and otherwise) we should gladly have gone along with our brethren therein.

Secondly,



Secondly, fince this Oath exprelly professeth, what also all lawfull promifory oaths must include, that it is to be made in the presence of Almighty God, the fearcher of all bearts, with a true intention to perform the (ame, as we shall answer at the great day; we trust our just refutall will, or ought to be better interpreted, even by the Impofers themselves, then those mens detestable hypocrisie, who enter this League, and make this Oath with mentall refervation; others as far as lawfully they may, and laving all former Oaths; yet others, as far as it is agreeable to Gods Word. or in their own sense, or according to the sense of the Preacher, scandalizing thus our Christian and reformed Religion, with Jesuiticall mentall refervations, referving in their minds a fense contrary to their words (which are instituted to fignifie our minds) and contrary to the mind of the Impofers, (even in the judgement of their own minds) fufficiently fignified in the words of the Covenant: and indeed, mentem injuratam gerunt; referving this Popery in thus swearing, while they iwear to excirpate Popery. We professe to know no other legitimate fending of our Oaths, but mens deferentis, (a) (and that declared be- (4) Quacunque fore the taking of the Oath, not in a post-Declaration) and the Gram- quin juret, Deus maticall common sense of the words without limitation other then tamen qui conwhat is expressed; according to the rule of St. Angustin. Juramen. scientia testin tum debet effe preffum, & expreffum: By thy words thou shalt be ju. eff,ita hoc acciflified, and by thy words thou shalt be condemned. How also can pit, ficut ille cui any lawfully take an Oath, the matter whereof he judgeth to be un- git !filorus. Perlawfull, fo far as lamfally he may? Be we not deceived, God is not moc- juri funt, qui ked; May we swear to lie, steal, or commit adultery fo far as law fervatio verbis fully we may ! Is it more finfull to go about to do it, fo far as law exp. chationem fully we may, then to to fwear it? He that to fwears, fwears with ratum of lecepes judgement against his judgement, and to unrighteousnesse without me it, augustin, truth, and condemneth himself in that which he alloweth.

Thirdly, to swear, saving all former Oaths, to what we judge to be Alipium. opposite to our former lawfill Oaths, is to de'ude both our former and present Oath; to warrant, that we may without scandall abjure (in words, not in heart) what we have tworn before to keep, because we have fworn before to keep and never to abjure it; to make vain (as far as in us lies) the great and dreadfull name of God, the who!someend and use of Oaths, and particularly to d. stroy the end of this present Covenant, if the takers intend not what the Oath intend : and may also hereafter (faving this present Oath) swear to the contrary. For the present be it considered, that whereas this Och is a

cp. 224 ad

League

League for unity; if each may take it in their own sense. Its end will be none; and we as far from joynt union of affishance as before. For, swearing to assist all who enter into this League, if we think our selves bound to assist one by the takers in our own sense, then we may happily be tied to assist none hereby, for perhaps our own sense is peculiar and different from all others, and probably from most, for most take it

in the common fense of the words.

Lastly, if one end of this Covenant be, that (if it succeed) it may be encouragement to other Christian Churches (in like cale) to joyn in the Same or Ik. Afficiation and Covenant; we judge it necessary to ad. monifa our felves and others, that if in this we offend, we also lay a flumbling-block of offence before the faces of to many Christian Churches now and hereafter, who are here invited to follow our example. Should we not therefore fadly confider, whose example in this action we follow, before we give and invite others to follow our example? Ought we not wifely to fear, left by this we expose our brethren of the reformed Churches beyond the Seas, to the jealoufie of their feverall Princes under whom they live, and become guilty of the provocation of all those evils, wherewith Princes in prevention of what is here suggested to their Subjects (if not declared against by them) may aggrieve our brethren of the reformed Religion? And also, have we not cause to question with our selves, how the example of entring a covenant mutually to affift and defend one another. when there is declared a joyning in Armes, without and against the confent of the supream Magistrate, how this example (we say) will make, as is here laid, to the Peace and Tranquillity of Christian King. doms and Common wealths? Now the Lord of Peace himself give unto us, and to all the Churches of God, Peace alwaies, by all means, Amen.



An Exhortation to the taking of the folemn League and Covenant, &c.

IF the power of religion, or folid reason, if loyalty to the King, &...

F it had not been intimated that the Authors of this Exhortation were the Affembly of Divines, (as they are filled in the 14 Article of the Instructions) and expressed, that the end of it was the fatiffying of fuch scruples as may arise (and that by the same Authority by which the Covenant it selfe is to be imposed) it could not have given the conscience of any man either so much licence to examine the discourse with fridnesse and severity, or so much satisfaction (one way or other) in the examination; feeing there is fcarce any other end of writing which necessarily obliges to a discovery of all the consequences and the principles of a discourse, and there is no such outward encouragement to the conscience towards satisfaction, as when it shall consider that it is examining an Exhortation and a Defence, the Authors of which have been chosen, the worke appointed, and after the performance twice publiquely read, and confidered, and lastly ordered to be published by them who are the managers of the Cause for which this Exhortation and Defence is made. But this being the declared end, and those the Authors, it will not stand with the opinion of the faithfulnesse of those men towards the Cause in felf, to imagine that they referve to themselves clearer and firmer principles, upon which they are able to enforce the taking of the Covenant, then those they have here expressed: And consequently, if upon just examination it shall appear, that all the truth that is by them laid down is not sufficient to infer their Conclusion, they may he more tender of those who are of different perswasion from themfilves, though they shall (notwithstanding their endeavours) persist in their opinion, nay though they should hereby gain a degree of adbesion to it.

The conclusion which they would infer is the taking of the Covenant, and the generall end of that, as expressed in the Covenant it selfe and in all the Declarations which concern the same, is (in our calling) the assistance of those of the Kingdoms of England and Scot-

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land joyned in Arms, &c. against the Popish, Prelaticall, and Malignant. party: in a word to affift, or comply with those English and Scottish Forces, against the Forces raised by the Kings personall command. This being the case wherein the scruples (by them spoken of) are supposed to be removed, that their Argaments to that end might be eff. Auall, it wa necessary to their end, that the present case should have been clearly and particularly laid down, confidering that the discovery of strong and not doubting presumption and supposall of that part which is defended, though it might produce a degree of confirmation in those who are (though not so firongly) of the same opinion, yet can it not in reason be reputed a means to take off scruple from a rationall adversary. This being necessary in it self for a true and thorough resolution of conscience in the case, it cannot be denied but their discourse is imperfect in it selfe, and consequently they may as well have erred in affuming to themselves all that is holy and perfect, and effeeming of the adverse party as of people bewitched and befotted, boodwink t and blinded, &c. nay, as the dregs and scum of the people, and in affirming the name and countenance of His facred Majety to be captivated, and prostituted to serve all the lusts of such men; and in setting in opposition the King and those that be faithfull in the Land.

But seeing that it is possible that a case may be so clear and plain to all men, that it may without any great damage be omitted in a discourse made for the resolution of the conscience; it will concern the conscience however impartially to set before its eyes the present question, and then to examine the discourse of this Exhortation, upon which the determination of conscience will naturally follow.

To propound the State of the question impartially (though not according to the utmost truth of the case) it will be enough, if it be made

up of truths confessed and undeniable.

1. Scots and English are Subjects to the King.

2. Of the same Protestant Religion, the professors whereof do not differ in fundamentals.

3. Their joyning in Arms, (as is alledged) is for the vindication and defence of their Religien, Liberties, and Laws.

4. Against the Popish Prelaticall, and Malignant party.
5. By these are meant the Souldiers raised by the King.

On the other fide:

3. The King is our lawfull Soveraign.



2. Of the same Protestant Religion.

3. He hath protested and engaged himself with all solemnity (as at the receiving of the holy Eucharist, &c.) to preserve and maintain the Protestant Religion, the Laws and Liberties of the Kingdoms and Parliaments.

4. That he bath fent many Messages for Treaties toward Peace, both before and during the time of these wars, and expressed a defire of making the people witnesses of the equity of his proceedings.

5. He hath declared his will against both the Scots and English,

who take up Arms in this Caufe.

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Out of these principles (whereas many more might be added in behalf of His Majestie) let the question be, Whether it may be lawfull and necessary for subjects to covenant together, without and against the expresse will of their lawfull Soveraign, to joyn in Arms against the Forces raised by his command, and that for the vindication and desence of that which he hath by all possible obligations engaged himself to maintain and desend, and for security of his people hath desired that differences might be composed by Treaty, and that the world might judge of his proceedings in it.

If this be a true state of the question (at least so far az is here expressed) the next labour for our Consciences will be to examine whether any argument in this exhortation (upon supposition that they all were truths in themselves) doe infer a lawfulnesse and necessity to covenant in our case, all things considered; and if it be evident that they are not sufficient, it may be a motive to abate the considence of the composers of it (whosever they were in particular) and to procure an examination of their own principles and actions, wherein they may possibly see that they have not either in their own actions, or in their judgement of others, proceeded so exactly according to the Law of conscience and the word of God.

Now, although we are confident that there is not in this exhortation any one argument which the Assembly it self will undertake so to contrive, as that it shall conclude for a necessity or a lawfulnesse of taking such a Covenant in such a case (all things considered) as d consequently the whole businesse, which was of necessity for vindication of our selves from sortismesse or errour appear, that we are not guilty of such a presumption as we have excepted against in them, we will, as briefly as may be, examine their whole discourse, and evidently such

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lesse indeed we be benitched to think so) discover what is untrue or uncertain (if any thing of those kinds shall occur) and what is insufficient in their Exhortation, after we have by way of Apology premised, that we will not all answer them in the manner of the delivery of the reasons. We have (as we hope) prevailed against those affections which might have arisen upon those expressions which concern our selves, and (though with far greater difficulty) against that indignation which followed upon the apprehension of those (not so very reverent) expressions and restrictions upon his sacred Majestie, so far as not to suffer our judgements or consciences to be withdrawn from a just and meer examination of the truth: having seen in them, that zeal and considence (however they are excellent affections in those who are sufficiently grounded in an unfallible truth, yet they) do in no measure help toward a discovery of truth or a removall of scruples in a case of conscience.

The whole discourse was intended by the Authors of it, to confist of perswasions, and resolutions of scruples, and is immediately re-

folved into an introduction and the body of the discourse.

As for the Introduction, it contains a collection of many places, from whence the composers thereof presume that the necessary of taking this League might be enforced. But seeing it carries not clearly in it self any discovery of the consequences, it could not in reason be premised to any other discourse, then such as in the process should clear that which was there presumed; and seeing the following discourse is no way ordered to a clearing of those inferences, so that the design of him who made the introduction is no sutther prosecuted, we may here indeed observe an instance of the variance which is said to be in the Assembly, but are no wayes helped in that which was the fundamental intention of the whole (the resolution of our scruples) which by the serious consideration of those things here reckoned up, we prosesse to have been exceedingly strengthened opon us; and that by such inference as may be gathered, if not clearly seen, by this ensuing parallel.

If the power of Religion, described and practised by our Saviour Christ and his Apostles, and expressed in the most heroicall actions of the primitive Christians; or if solid reason informed by the Doctrine of the Church of England, and assisted by the light of the examples of holy Saints and Martyrs, and by a perfect information of the beginnings and proceedings of our present miseries, and of



the standing known Laws of the Land; If loyalty to the King, and piety to their native Country, or love to themselves, and natural affettion to their posterity; if the example of men touched with a deep sense of all thefe, fuch as have been the most eminent among the Clergy for piety and learning, the Instruments (as it is confessed) used by Almighty God for the preservation of our Religion against all its encmies, who, with many others, the most worthy of the Lity, have cheerfully and constantly been spoiled of their goods, and suffered a long and tedious imprisonment, and are and have been ready to fuffer death it selfe in the present cause of his Sacred Majestie; or if extraordinary successe from God thereupon, such as was necessary to raise his Majesty from a state of despised weaknesse to a power able to reaft, and probably able to debell all the Forces which his enemies of three Kingdoms can procure. If any or all of thefe can awaken a Nation hitherto stupissed and blinded, and thereupon imbroiled in the miseries which have attended upon this war, to fee and imbrace the soveraign and onely means of their recovery; there can be no doubt or fear, that they will enter into a League with those who have lifted up (under what pretence soever) their hands against his Sacred Majestie, but they will rather repent them of their former discbedience, endeavouring to reduce their brethren to a labour for reconciliation and pardon from his Majestie, at least to an acceptation of those proffers for Treaty towards accommodation, which he so often makes; and in case they shall be by any pertinaciously refused, joyn themselves with his Sacred Majesty in his just defence.

Having thus done with the Introduction, it follows that we exa-

mine the Discourse it self, which proceeds in this method:

First, to propound the motives to perswade men to take the Covenant.

Secondly, to answer the objections or scruples which might hinder, &c.

Here, before we begin to examine the strength of the motives themselves, we observe the different apprehensions of the framers of it;
stor, whereas he who framed the Introduction did, it seems, imagine
that the taking of the Covenant might be enforced from the positive Law of God, and the Law of Nature; the other, who was to lay
down the Motives, was so farre from that, as to esteem it necessary
towards the same end, in the first place to infinuate the example of
themselves of the Assembly, and others who had already taken it.

The

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The firength of their perswasive Arguments is this:

First, This Covenant is already taken by the two Houses of Parlia. ment, by the Assembly of Divines, the City of London, and the Kingdom of Scotland.

Secondly, It bath been already seconded from Heaven by blasting the

Counfels. erc.

Thirdly, It carries in it self such a convincing evidence of Equity, Truth, and Righteousnesse, as may raise in all enflamed affections to take it; which is proved, because

There is [almost] nothing in this Coverant which was not for substance either expressed, or manifestly, included in the Protesta-

tion of May 5. 1641.

Ergo, whosoever are not milfully ignorant, or miserably seduced, full infallibly take this Covenant.

For the fird of these Arguments:

First, in generall, we do not see how the example of either party can reasonably be alledged to direct the Conscience in any controversie.

Secondly, we have reason to believe that farre the greater number, both in the City of London, and the Kingdom of Scotland, could not take this Oath in judgement, as being not able to discern of the righteensnesse or iniquity of some of the Articles, especially that which correctes Episcopacy, so that a chief strength of this Argument from Example, consists in the example of themselves who are of the Assembly, and made this Exhortation. And then we conceive, they cannot justly accuse us enher of immodesty or presumption, if we shall openly professe that they have not in this sink Essay of theirs (at least which we know to have been published) given evidences of so great Judgement, Learning, or Integrity, as may warrant or encourage us in matters of Religion and cases of Conscence, to subscribe to the authority of their example.

To the second Argument, which is, That it hath been seconded from Heaven, &c. it cannot conclude to the Conscience, till it be sufficiently proved; neither can that be without a revelation of the Counsels of God, which if the Composer of this part hath obtained, it was requisite to the end propounded that he should have made it appear; till when it may be believed, that those instances where the signature of Gods Judgements may the most plainly have been discovered, have fallen upon those who have had the greatest share in the





raising and managing of those Arms, for the maintaining of which this Covenant is ordained.

So then the whole force of their persuasion will depend upon the third Argument, and the proof of it, which (to avoid any errour in examining) shall be again propounded:

There is (almost) nothing in this Covenant, which was not for substance either expressed, or manifestly included in the Protestation, May 5. 164 1.

Therefore this Covenant goeth forth in its own strength, with such convincing evidence of Equity, Truth, and Righteousnesse, as may raise in all not wilfully ignorant or miserably seduced, instanced affections to joyn in the Covenant.

Resp. 1. We are not able by all those wayes of reasoning, to which we have hitherto been used, to discover the inference which is here made. If by the strength of their solid reason it may possibly be made to appear, yet we are consident the dependence is so deep and secret, that it ought not (to the end for which this discourse is declared to be intended) have been left unrevealed.

2. Whereas the Argument of the evident Equity, Truth and Righteomnesse of this is taken from the agreement of it with that Protestation, we will assume the matter of that Protestation to have been (in the judgement of this Assembly) Equall, True, and Righteom; from whence it will follow, that if this should, according to their principles, either immediately or by necessary consequence contradict that Protestation, therein they must confesse it to be unequall, false, or unrighteom; and wherein soever it doth positively differe from it, there the Truth, Equity, and Righteomnesses it must be confessed to be here no way proved; this being premised, let us compare together this Covenant and that Protestation.

There we protested that we would with our lives, &c. defend the Dostrine of the Church of England [indefinitely] which is undoubtedly contained in the 39. Articles, which (in the further Articles of impeachment, Jan. 17. 1643. by the Commons affembled in Parliament against the Archbishop of Canterbury) are stilled, The 39. Articles of the Church England established by Ast of Parliament; and in the six and thirtieth of those Articles is avouched that the Book of Consecration of Archbishops and Bishops, and ordering of Priests and Deacons, confirmed by Anthority of Parliament, doth contain all things necessary to such Consecration and Ordering, and hash nothing in it are godly.

godly. This book afferteth, that it is evident to all men, diligently read. ing holy Scripture and ancient Authors, that from the Apostles times there have been thefe Orders of Ministers in the Church, Bishops, Priefts, and Deacons, which Officers were evermore bad in reverent estimation, Wherefore we there protested with our lives, &c. to defend that it is not ungodly (therefore not false Doarine) to fay, That diligent reading of the Holy Scriptures will help to make it evident, that from the Apostles times there have been Bishops, which could not be, unleffe the Scriptures did teftifie, that in the Apostles times they were. One of the Prayers also (lex orandi lex docends) thus begins: Almighty God, giver of all good things, which by thy Holy Spirit half ap. pointed divers orders of Ministers in thy Church, mercifully behold this thy servant now called to the work and ministery of a Bishop; and the elected Bishop is afterward required to professe, That he is persmand that he is truly called to this Ministration according to the will of our Lord Ielus Chrift. And by consequence we there did protest to defend that alfo; and confequently (upon their own principles) it is unequall and unrighteous to swear to the extirpation of them.

Again, in that Protestation there was nothing concerning the endeavouring the preservation of the Doctrine, Discipline, and Worthip of the Church of Scotland, the Reformation of the Doctrine of the Church of England. Moreover, in that we protested absolutely the desence of the Kings Person, according to our Allegiance, which here we do not absolutely swear to, to maintain the Lawt of the Land, the Liberty of the Subject, and onely to defend one another so far as lawfully we may, which here are omitted. Many other differences may be observed. If yet they shall say, that there is nothing (almost) in this which is not in that, or nothing of moment (which must be the meaning, if their Argument be of any force at all) it may not be thought unreasonable, if we desire (with leave from His Majestie) to renew that Protestation, that we may be thereby exce-

fed from this League and Covenant.

either the King or the Bishops.



They begin with the extirpation of Bishops, where first they defign to prove, that they may, and ought to be extirpated; and after they addresse themselves to answer one special objection. We will therefore in order propound and examine the weight and truth

which is in their Arguments.

The first is but an intimation, Some say this Government was never formally established by the Laws of this Land at all. If this were true, which some say, the Argument were not of so great force toward the taking away of this government, as it would be of power to confirm us in the belief we have of the venerable institution of this Government, when we shall consider that our Predecessors, who have been the Authors of our Laws, had such an esteem of the government by Bishops, that they thought it altogether needlesse formally to establish it by Law. Now that this (if any positive) consideration might be a ground of that which is here intimated (if true) appears, in that if it were true that it were not formally established, yet is it so interwoven with many of our Laws, that they and it must stand or fall together. So that here again we may desire of them to be tender of us, who have protested solemnly with our lives to desend the Laws of the Land.

2. The life and soul of it is already taken away by an Act, &c. so as nothing of jurisdiction remains, but what is precarious in them, and voluntary

in those who submit unto them.

1. We cannot acknowledge that any essential part of Episcopacy (such as that which is the life and soul of it must be) is, or can be taken away from our Bishops, whether it be of order or jurisdittion; however the outward coercive Power communicated to it by the secular aim, hath been in the times of the samous Persecutions, and may be again divided from it.

2. For the Act of this present Parliament here mentioned, we do believe that there was more taken away in it, then was intended by the major part of both Housesatthe passing of it: This we gather out of those words of his Majestie in his Declaration, Aug. 12. And whether that Ast was penned with that warinesse and animadversion, that there was not more determined by it, then the major part of both Houses intended at the passing of it, let themselves judge.

3. However that were, we cannot conceive it reasonable, that their temporall Inristiction should be taken away (as was suggested) that they might the better intend their Spirituall, and then an argument



made to take away the Spirituall part of their Government also, be-

cause the former is already parted from them.

Thirdly, That their whole Government is (at best) but a humane constitution. If there be no fallacy in these words, it is necessary that whole be taken materially, as it includes each severall part, and not formally onely; and then we answer, That the Government so far as to the superiority of Bishops above Presbyters is (at least) of Apostolicall constitution, as is proved in our reasons against the second Article: and consequently (as to that which is here spoken of) it is not lawfull to be taken away.

Fourthly, Is is such as is found and adjudged by both Houses of Parliament, not onely very prejudiciall to the civill State, but a great hindrance

alfo to a perfect Reformation; Yea, who knoweth not ? Oc.

We know the danger (and if indeed we did not) yet the honour and respect we bear to the very name of Parliaments would not suffer us to question the judgement of the two Houses; onely in this case which so neerly concerns the Church of God, we crave leave to represent, that we doe not apprehend how that should be in it self prejudiciall to the civill State, together with which the State both anciently and of late, we conceive, bath flourished, and enjoyed a Politicall happinesse beyond most of the Nations of the earth. Neither how that should be opposite to a perfect Reformation, which in our Consciences we are perswaded (and we think may as clearly be proved as most matters in Divinity) was instituted by the Apostles and constantly obtained in the purest times of the Primitive Church, to which we conceive a Reformation ought to be squared : and indeed the chiefest Instruments and Defendants of that Reformation which we (by the mercy of God) enjoy, having been Billiops, some of which were Martyre, as Bishop Cranmer, Ridley, Hooper, Latimer, Ferrers, Jewell, Bilfon, &c. We cannot fee to what Reformation E. piscopacy can be a bindrance, unlesse to such a form as supposes that Episcopacy must be extirpated.

Which moved the well-affected thorowout this Kingdom, long fince to petition this Parliament (as hath been desired before in the days of Quein

Elizabeth and King James) for a totall abolition of the fam.

In this which is intended for a proof the fourth Argument, feeing it is presumed that those who have petitioned for the abolition of Episcopacy, are and have been well affelled; For a judgement of that we doe onely represent, that the same in the dayes of those renowned



3.

Princes, by those famous Parliaments held in their times were rejected as Ignorant and Seditious. And whereas it is said, the well affected throughout the Kingdom, &c. It doth, and may appear, that since the sitting of this present Parliament (and that after discountenance given to that party) more then four and fourty thousand men of quality have petitioned for the continuance of our present Church-government: besides the City of London, the Counties of Dorcet, Kent, Surrey, Westmorland, Cumberland, Southampton, Lancaster, Cornwall, Oxfordsbire, Berkesbire, Wiltsbire, the six shires of North wales, and besides the two Universities: all the which have petitioned for the same:

The restriction (or what esse) is here laid down that we are not by this Covenant bound to offer violence to their persons, we pray may be observed by those who have taken this Covenant, or shall hereaster enter into it; for us who are so perswaded as we have expressed, it would have been a greater satisfaction, if we should have been to swear to bring the persons of any who have offended to a just and legal triall, so that their Office might have been continued, then to extirpate the Office, with an intimation only that we are not necessitated to offer violence to their persons.

That which follows, is to take off the onely scruple which they would suppose to remain, the oath of Canonicall obedience, wherein Clergy-men have sworn to obey the Bishops, in licitis & honestis; we

will propound their Arguments.

1. They which have sworn obedience to the Laws of the Land, may yet endeavour their abolition in a law sull way. Therefore they which have sworn to obey the Bishops may endeavour the abolition of Bishops.

We do not see this consequence from the Law to the Law-giver, or

the Authority it felf from whence the Law is derived.

It follows upon this Hypothesis that they who have sworn to obey the injunctions of Bishops, may endeavour in a lawfull way the alteration or abolition of those injunctions; but to inser their conclusion, the Hypothesis must have been, that notwithstanding our Oath made to obey the Laws made by the King and the two Houses of Parliament, we may endeavour to abolish the King and both Houses of Parliament.

Their fecond Argument is this:

2. If Ministers or others have entred into any Oath not marranted by Gods

Gods Word and the Laws of the Land, Such Oaths call for repend tance, not pertinacy in them. Ergo, notwithstanding the Oath of Ca. nonicall obedience, Ministers may endeavour the extirpation of Bishops.

We believe, that to have cleared this consequence, they cught to have proved that the Oath of Canonicall obedience is not watranted by the Word of God, or the Lams of the Land, which feeing they have not done, the scruple, notwithstanding this Argument, will still remain.

Having thus done with Episcopacy, they proceed to such scruples of conscience as they suppose may arise from that which concerns His Majefty; And there the delign is to prove, that this Covenant may be taken notwithanding the Oaths of Supremacy and Allegiance already taken, and notwithstanding the want of His Majesties con ent.

1. This Oath binds all, and more strongly engageth them to preserve and defend the Kings Majesties Person and Authority in the preservation and defence of the true Religion and liberties of the King. doms; therefore,

It doth not crosse the Oaths of Supremacy and Allegiance.

We answer, 1. The Oaths of Supremacy and Allegiance were ordained against those, who would not have denied to swear in these very words, To preferve and defend His Majesties Person and Authority in the preservation and defence of the true Religion and liberties of the King. dems; Therefore notwithstanding this Argument, this Covenant may croffe the Oaths of Supremacy and Allegiance.

2. That this Oath may be taken without His Majesties consent they would prove by examples, either Modern, or out of Scripture, as

1. The Pretestation May 5. was taken without His Majesties confent.

We did not think we took it without his Majesties consent, and one reason we will expresse in their words of the same Paragraph, Because His Majesty did not except against it, or give any stop to the taking of it, albeit he was then resident in person at Whitehall.

3. Ezra and Nehemiah, Ezra 10. Nehem. 9. Neh. 1. being vasfals, and one of them meniall (ervant to Artaxerxes, drew all the people into a Covenant, without the special Commission of the Persian

Monarchs.

The Covenant into which Ezra drew the people is expressed Ezra



10. 3. to have been to put away all the strange wives, and such as were born of them, according to the counsell of the Lord, and of those that tremble at the Commandement of God, and that according to the Law.

And that of Nehemiah, (Nehem 9. & 10. 29.) is expressed to have been a Carle and an Oath to walk in Gods Law, which was given by Mo-Jes the fervant of God; and to observe and do all the Commandements of

the Lord, and his Indgements and his Statutes.

The Commission of Nehemiah, (besides what is mentioned Nehemiah 2.) cannot be denied to be the same which Ezra had obtained. which is expressed Ezrathe 7. In the 7 of Ezra, v. 26. we find this as a part of his Commission : Whosoever will not do the Law of thy God, and the Law of the King, let judgement be executed speedily upon him, whether i: be unto death, or banishment, or to confiscation of goods, or to imprisonment. Wherefore we cannot but extreamly wonder that these Covenants here mentioned, should be faid to have been entered into without the consent of the Persian Monarchs; an Affertion to us so exceedingly inconsiderate, that our apprehension of the failings in it cannot in a few words be expressed:

As for that of Hezekiah, which follows at some distance, we might answer, that it is not, nor can it be proved out of the Scripture, that the keeping of the Passover was not consented to by Hofhea King of Irael, However, if the revolt of the ten Tribes were indeed a rebellion, as it is believed by many of the most famous Divines (a), then (4) (3) ril. Alexwhy might not Hezekiah juftly fend Proclamations to them, to joyn and Calvin, in with him in a Covenant, although the King of Ifrael should positively Hosea 8. 4.

have diffented?

But not to infift upon negative Answers, or any thing which may to Dr. Ferne. be controverted, we answer: 1. That act of Hezekiah, was a bare invitation. 2. That to which he invited them was not a League or Covenant, but (that which the Law of God enjoyned) the observation of the Paffover: which was some yeeres after the Covenant mentioned. 2 Chro.29. 3 That it was at that time when I/rael had not the face of a Kingdom, their King being in captivity under the King of Affria. Which two latter answers are joyntly proved by this following Difcourle. The Covenant was made in 1 mo Hezekia, 2 Chron. 29. the Paffover was not celebrated till after the captivity, 2 Chron. 30.6. There was no captivity mentioned till after this first yeer of Hezekiah. Therefore the Covenant and Paffover were not kept in the fame yeer; and therefore also Hoshea was in captivity, before this invitation of Hezekiah

vile also the Fuller answer Hezekiah. The last of the premisses (which onely can be doubted) is thus proved, because the first time expressed (which we read in Scripture) of Salmanasers comming up against Israel is the south year of King Hezekiah, 2 King. 18.9. It no wife followeth therefore from this act of Hezekiah and the men of Israel, that it is lawfull to

impole, or enter a Covenant, without the confent of the King.

Now, after these instances of Scripture, they betake themselves to modern examples, from whence they would inser more then a bare lawfulnes to enter a Covenant without the Kings consent, viz. an allowance of Subjects joyning in Arms against their Soveraign, which they would warrant from the actions of Q Elizabeth, K. James, and onr gracious Soveraign. Here we must indeed ingenuously professe, that we have not been sufficiently exercised in passages of State, to give a full satisfiaction in all these particulars; wherefore we shall not of our selves interpose at all, onely briefly speak to their instances.

1. As concerning the affishance of, and the confederacy with the united Provinces, we shall transcribe for satisfaction, a part of a Declaration of Q. Elizabeth, who first entered upon their Assistance; the Diclaration is entituled, A Declaration of the causes moving the Q. of England to give and to the defence of the people afflicted and oppressed the low Countries. This Declaration was put sorth, 1585, and in the

8, & 9. pages it hath these words.

And furthermore, as a good loving Sifter to bim, and a naturall " good Neighbour to his Low Countries and people, we have often, "and often again, most friendly warned him, that if he did not o-"therwife by his wildom and Princely clemency restrain the Ty-"ranny of his Governours, and cruelty of his men of war, we feared "that the people of his Countrys should be forced for fafety of their "liver, and for continuance of their native Countrey in their former " flate of their liberties, to feek the protection of some other forraign Lord, or rather to yield themselves wholy to the Soveraignty of " some mighty Prince, as by the ancient Laws of their Countreys', and " by speciall priviledges granted by some of the Lords and Dukes of the Connirses to the people, they do pretend and affi m, that in cases of " fuch generall injustice, and upon such violent breaking of their pri-" viledges, they are free from their former Homages, and at liberty "to make choice of any other Prince, to be their Prince and Head. "The proof whereof by examples past is to be feen and read in the "ancient Histories of divers alterations of the Lords and Ladies of " the



"the Countries of Brabant, Flanders, Holland and Zealand, and other "Countries to them united, by the States and People of the Countries. And that by some such alterations, as the Stories do testifie, the "Duke of Burgundy came to his Title, from which the King of Spains interest is derived.

Upon these principles it it evident, that then the Queen and Kings of England in joyning to the assistance of, or confederacy with the low Countries, have not joyned with Subjects in Arms, either against or

without the confent of their true undoubted Monarch,

2. As touching the affiftance of the French Prosestants of Rochell by our gracious Soveraign that now is, we shall onely reply, (not infisting upon the Charter of Rochell granted to them by Lewis the 11.) that we are fully satisfied, that no argument can be drawn from thence, except by those who would raise a dispute of His Majesties

Title and Interest in the Kingdom of France.

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3. As for the Scots, we expected that all further mention of their former actions should have been prevented by the Act of Oblivion. Yet seeing these men have undertaken to make an advantage against His facred Majesty, even out of His acts and expressions of Grace and Clemency: we answer, That forms of Pacification and reconciliation, are not to be interpreted any further then to the reputation of the party to whom the reconciliation is made (you have not done fo, or fo, i. c. you shall be to me as if you had not) so as out of His Majesties expressions in the late pacification with the Scots, to conclude his approbation of the course then taken by them, or to take a warrant for their present undertaking, seems to be alike, as if they should conclude that it was lawfull for other Churches to use St. Paul as the Galathians had done, by accounting him their enemy, because (by his own confession) they had done him no injury, and should gather that out of his Act of pacification with them, Gal. 4. 12. Brethren, I beseech you be as I am, I am as ye are, ye have not injured me at all.

The sum of all is this: The Assembly of Divines in their exhortation, have neither concluded any thing positive for a law sum of these or necessity of taking this Covenant, nor taken away any of those scruples which they propounded to themselves; they have neither proved that Bishops must or may be extirpated, nor taken off the scruple from the Oath of Canonicall obedience: They have neither cleared the objection from the Oaths of Allegiance and Supremacy,

nor

nor proved by any example recorded in Scripture, or by any undoubted warrantable practife, that it is lawfull in any cafe whatfor ever, without the Kings confent, to enter into any what foever League and Covenant : So far have they been from proving that it is neces. fary or lawfull to enter into this League, the state of the question being fuch, as we in the beginning have evinced it to be. So that should we enter into this covenant, it would be impossible to conclude our innocency therein from the innocency of Mordecai and the lewes here mentioned out of Efther 9. Their innocency was clear indeed, (but how would ours be fo?) in that they relifted not the higher power, or the Arms commanded by him otherwise then by Fasting and Prayer, untill the King granted them leave to gather themselves together and to stand for their lives, which before they did not affirme, for no want of afficient ftrength to have defended themfelves (as is usually in the like cases objected) which is evident from their after sufficient strength by themselves to defend themselves.

cap. 9. Thus having examined the strength of their Reasons and Allegations, we think it fill true (not onely pretended, as the Exhoration hath it) that (lergy men (above all others) may not covenant to extirpate Church government by Bishops, both because of their Oath (at hath been proved) and simply confidering the nature of the thing, in respect of the Reasons already by us alledged; and because Presbyters, if here they erre, they erre most dangerously and arrogantly, fwearing (in effect) to endeavour to extirpate all order of fpirituall Church Governours above themselves, to endure none such (if they can help it) superiour to themselves. The danger we had rather fuch (hould hear from St. Cyprian, Epift. 10. Qued enim non periculum metuere debemus, de offensa Domini, quando aliqui de Presbyteris, nec Evangelis, nec loci sui memores, sed neque futurum Domini Indicium, neque nune sibi prapositum Episcopum cogitantes, quod nunquam omnino sub Antecefforibm fuctum eft , cum contamelia & contemptu prapositi totum sibi vendicent? What also will they think of that ancient and reverend Canon (the 35. among those 50. commonly called The Canons of the Apofiles) of the perpotenties of the contract o If any one ordained Bishop be not received, not through his own will, but sbrough the wickednesse of the people, let him remain a Bishop, but let the Clergy of that City be bar'd Communion, because they have not been bet-



that those lay men deceive themselves, who think that the Clergy onely need scruple at this Oath, at least in the second Article thereof; we must tell them of Ignation hisrale, Epist ad Magnes. Out a'rin, En. (a) Πείπει σκόπε μπελ πεισβύπερ. μι διάκοι. Nothing ought to be υθίν τος καθίλουν ανός μπελ πεισβύπερ. μι διάκοι. Nothing ought to be υθίν τος καθίλουν ανός μπελ τος ανός προς fore (according to the Presage of this Covenant) we set the glory of σθυπέρως ανός God before out eyes, the same Ignation gives us this other excellent ψέρειν τὸς επίποποιtion, Epist. ad Trallian. (a) It becommeth each of you, and especi- σωστος, είς πιαθός, and our Lord Iesm Christ.

The

The Printers Postscript to the Reader.

Tentle Reader, a Copy of the foregoing Disquisitions acci-I dentally comming to the hands of some, at whose command I am, was thought fit to be published, though without the knowledge and approbation of the Authors. The fitnesse of the subject. the worth of the work, and a peculiar relation to the Authors (if I mistake them not) may be a sufficient motive both for their command and my undertaking. Consider it seriously, and if thou art not yet ingaged in the Covenant, this will confirm thee in thy resolution against it; if thouart, this by the affiltance of Gods grace may bring thee to a timely repentance. I cannot but admonish thee this one thing, viz. That I have gone exactly according to the Copy even in those phrases which resemble the Genius of the place where it was composed, more then where it is published; onely the faults which have escaped, I desire may be imputed to me and those many transcribers, through whose hands it passed before it could come to mine.

FINIS.



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A true

RELATION

The great Victory it hath pleased God to give the Lord FAIR FAX, and Sir THOMAS FAIRFAX his Son, &cc.

Over the Remnant of NEWCASTLES
Forces in Yorkshire, upon Thursday
the 11. of April. 1644.

Being the substance of severall Letters which came to his Excalles No Is, and were read in the Parliament this Wednesday the 17.0f April. 1644.

Ordered to be printed fortbwith.

Printed for Robert White, and Thomas Underhill. 1644.

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OF

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Wednesday the 17. of April, 1644.

out of the North, directed to the Committee of both Kingdomes, of the great Victory it hath pleafed God to give the Lord Fairfax, and Sir Thomas Fairfax his fon, over the remnant of Newcastles forces in Yorkshire, who were all met in a body at Selby, where on the eleventh of April the Lord Fairfax encountred with them, and gave them Battale,

taile, and tooke prisoners according to this Last here after following.

They fell on the enemy in three severall places at once, The first was led on by my Lo: Fairfas himfelfe, thenext by that valiant Continender Sir fo: Meldrum, and the third by Col: Bright, brother in Law to that valiant Gentleman, Lambert. Sir-I bomas Fairfax ledlides, till the Horle forced a pallage into the Towne where the prulpner Sir Thomas Familia 10 Bir Over the remnant of Newcastles forces in Yorkshire, who were all met in a gody at Selby, where on the eleventh of April the Lord Fairfax encountred with them, and gave them Bar

A Lift of the Officers taken at Selby, the eleventh fire of Aprill, 1644.

Robert Rolands Bareth Middleton.

olonelt John Bellatfis ; Cammander in Chiefolavav nno Sir John Waltiden nile

Lieutenant Colonells. Sir Thomas Strickland. Arthur Dyke. .llabnyT Forbes. .. normH ydoT Thomas Smith.

Maiors of Horfe nici Matthew Wentworth

Maiors of Foote. Henry Hesketh. George Rayers ud nilo [Thought Stater.

Captaines of Horfe. Christopher Crimiton. Richard Horfeneld. Michael Warton. John Beverfham.

rodinw Manigron. Thomas Phiner. on m John Salvin Caption Lien-

Captaines of Foote. William Hardcaffle." Thomas Saddanioren A John Skelden. John Kirke

Wolverston. Robert Mornet Vanet Staffeley. Trado ! Richard Briggs, I ndo John Lister. Malfory Wormanie Mahew Nevellan 3404

Captaine Lieutenants. George Waterhouse. Henry Convers. Wright.

Lieutenants of Horfe.H Michaell Fiftey smod T Patrick Gray. Rickaby.

bowent Regrenants of Force. Cholmeley, Band George Turbit Nicholas . Nicholas Craw.
Robert Jefferson.
William Fowler.
Randolph Evens.
Stephen Geere.
George Carter.
John Jackson.
Richard Dagget.
Andrew Harper.
Moore.

Wamoright.
Francis Grice.
Henry Redman.
Robert Wright.
John Vincent.

And seven Lieutenants more whose names I have not taken.

Enfigues of Foote Com-

William Bacon.
Henry Scadamore.
Thomas Conyers.

John Bell.
North.
John Jackson.
Robert Polard.
Bareth Middleton.
William Wilkinson.
Paul Errington.
John Vavasour.
John Cleyton.

Ferdinando Stanley.
Arthur Dyke. Habay I
Toby Hutton.
Thomas Smith.
John Leape.

Quartermasters.

John Dunckin Jacob Thomas Jackson Mary Cl Stephen Slater. Cuthbert. Elias Walker Mafter of the Magazeen. Sundai H

And diverse Sergants, Drums, Trumpets, Corporals, and other Officers above threescore in number: Divers slaine and lye strowed in the way to Yorke for foure miles together; others that fled to Pomfreit were pursued as farre as Ferri-bridge.

Foure



Foure braffe Pieces of Ordinance.
Severall Barrels of Powder.
Sixteene bundles of Match.
Two thousand Armes and above.
Many horse and foote Colourstaken, but as yet sixteene or seventeene come in.
And common Souldiers a thousand six hundred.
All their bag and baggage.
Many Ships, and the Pinnace upon the road, which was taken at Gainsborough.

Sir Tho. Fairfax writes in his Letter (that God be praised) he is now Master of the field in Yorkeshire, and nothing to hinder his march to Teeze, to assist the Scots; The Parliament hath appointed Tuesday, for a day of Thanksgiving, Master Carroll, and Master Perne are appointed to preach before the Parliament.

Foure braffe Pieces of Ordinance.
Severall Barrels of Powder.
Sixteene bundles of Match.
Two thouland Armes and above.
Many horfe and foore Colours taken but as ver fixteene or feventeene come in.
And common Souldiers a thouland its inindred.
All their bag and baggage.
Many Ships, and the Pinnace upon the road, which was taken at Gainsborough.

Sir Tho, Fairfax prites in his Letter (that God he praised) he is now Na. Ster of the field in Yorkeshire, and nothing to hinder his march to Teeze, to assist the Scots; The Parliament hath appointed Tuesday, for a day of Thankspivire. Master Carroll, and Master Petited.

Appointed, to preach before the decidence ment.

FINIS.



The weekly Account. Shumi. 33.

Truly and faithfully communicating the choisest and most Remarkable Intelligence, from all parts of the Kingdome, From Wednesday the 10. of April, to Wednesday the 17. of the same

Wherein is contained these Particulars:

1. The present Residence of Sor William Wallet, and the last exploits of Armes be hath atchieved.

2. The great preparations and advance of the Parliament forces to meet at their

generall Rendezvouz on Friday next Aprill the nineteenth.

3. The Lord Fairfax and his fon Sir Thomas Fairfax united into one body, and advanced to the aftiffance of the Scots against the Marquese of Newcastles Army.

4. A new Oath inioqued by the Marqueffe of Newcastle to be given to the inhabitants of Yorkshire, to appose the Scots to the uttermost of their lives and for-

tunes.

3. Printe Rupert continuing the fiege at Wem in Shropfhire, and the Parliament Forces continuing the fiege, at Latham boufe belonging to the Earle of Derby.

6. A catalogue of the Orders and Ordinances which passed this last weeks in the Honse of Parliament.

7. A Relation of some passages beyond the Seas, and twolve brave ships from Holiland, bired by Gustavus Horn to assist the Swedes in their wars in Denmark.

8. Some ships feut by the Hollanders to assift the diffressed Protestants in the Pro-

9. The commetion in Scotland appealed, and the young Lord lames Oboyne fame to the Marqueles Hunkley taken prisoner.

10. The Garrison at Warum not farre from Poole in the Wost tagen by treachery.

1. The Queen ficke at Oxford, and the Kings Standard taken downe which was fee up at Malborough.

13. The great successe of the Parliament in Southwales, and some hopes of their advance for the resovery of Northwales.

23. Generall Monroe taking the field, with a resolution to oppose and inconnter the Marquesse of Antrim husband to the Dutchesse of Buckingham.

14. The Archbishop brought again to bis triall to Westminster, and from Westminfer again returned to the Tower.

Examined, and published according to Order.

London, Printed by Bernard, Alfop, Aprill the 17. 1 6 44.

The Weekly Account Saller

Figure Party and State of the Commission of the Choise and and and and the Choise of the Commission of

Pasin ins Wale to Consumo on the answer

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- The great was accurate and almost of the Estimates Sunction as were all waste. Forestell Rendering was brilled as a long of the sundered to
- 2. The Lord Footbax nearms for Sin Emmiss Footbax musted into one body, and advanced to the africance of the Scars against the Mangory of Signessfiles of themps.
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Examined, and published scootling to Order.





THE WEEKELY ACCOMPT

Certain Special and Remarkable PASSAGES
From both Houses of PARLIAMENT, and
other Parts of the Kingdome.

From VVoluefany the 10, of Aprill, to the 17. of the fame, 1644.

Wednesday the 10. of April.

Libough it is counsell at home that doth carry on the warre with surcesses abroad, yet because the ordinary readers are generally more
taken with the practick then the theoriek of warre, and had tather heare of action and of the archievment of Arms, then understand
the counsells by which they move. I shall therefore present unto you the affaires of our Armies in the same posture wherein at this present our armies
now doe stand, and will first beginne with Six William Waller, and so goe
on till we have given you the account of the military proceedings, and of those
who have brought the just war from Scotland into England: and then returning to the West, wee shall show you again the great successe of other of our
forces who have brought the war from England into Wales.

We understand that Sir William Waller is yet about Andover, and that some of his forces have lately taken Walton, a house which heretofore belonged to the Bishop of Winchelter, but now I know not by what mischance it is humbled by fire anto the ground, there were a hundred prisoners said to be taken in it, besides some store of Armes and Ammunition. Sir William Walter is at this present in a very good posture ready to oppose or receive the enemy he is about ten or twelve thousand strong in the field, some say more, he is much increased in power since his late conquest, there are sive hundred barse or more come anto him from Poole a Gattrison in the West, and divers soot from the Hoof Wight and other place, as from the Counties of Surrey, Sustex, Kent and other places, Besides these additions, there are two Regiments of Auxilianics already marched to him to supply the absence of the white and yellow

Regiments which are now returned home, and another Regiment of the Ambiliary on Munday Aprill the litteenth is appointed to march to his affittance. We can inform you that he hath lately taken Winchester, having forced the Gates by hanging some petards upon them, there were a thousand Armes faid to be taken in the said City, and about one hundred prisoners and good store of other Booty, it is believed that with what convenience and speed he can he will prepare to draw down his forces into Buckinghamshire to meet at the

generall Rendezvouz at Alisbury on good Friday next.

The Earle of Manchetter is now at Cambridge, being carefull to purge the Colledges from those Matignant humours which did much corrupte settinives. fity, and to remove those heads of Houses whom he found averie to the Parliamentary proceedings. We can affine you that the affociated Counties that by order of Parliamentare for the prefent under his jurisdiction, have fent him in two thouland men to increase his numbers. His horse which is conceived to be about foure thousand, are quartered about Oundle in Northamptonshire, I doe beleive that he will be one of the first of our Commanders, that according to his Excellencies appointment will meet at Alisbury on Aprill nineteenth of this instant mouth. We understand that a party under his command hath again recovered Crowland in Lincolnshire, and that they have raken in inthree hundred fouldiers, who furrendred that place upon condition, which were that they mould furrender up their Armes, but to have their lives amnied to them, but they not performing the conditions (for they buried all their Arms force thirty only excepted) they are all depined priloners with one Spiler that was their Captain, and who was thought to counsell and perswade to the burying or the finking of their Armes. There both been fince but little Action in the Earle of Mancheffers Army, Howloever we are advertifed that the Northampronthire horse have done of late good fervice, and forraging shroad to Route that County from the enemy, they have taken diverso priloners, and amonest the rest one of his Majesties seceivers for that County. Those men with the Carrifons of Liecester and Warwickshire are to draw into the field, and will accend the Noble Earle of Mancheffer in his march to Alisbury, witha gallant refolution to remove the cause that so the bleeding effect may coule of the prefent calamities of this Kingdome, 15th . This goal onn and ad bald

The Common Counsell of this City of London have affigued fix Regiments of foot Autiliaries, which are to unite themselves to his Escellencies Auty, three of the which Regiments (if with so much speed they possibly can be raised to be at the general Rendezvouz on Priday near, and the other three are to follow after to be as a reserve unto his Army, they are like to bee gallant Regiments indeed, for it is reported this every Regiment is to contain at the least twelve hundred men. This is the every Regiment is to contain at the least twelve hundred men. This is the even of the Counsell of the

Lords and Commons who this weeledid meet at Guild-Hall concerning a recrite for the more speedy advance of his Excellencies Army , in which with much forwardnesse the through and treasure of the City will affet him.

We are certified that the Marquelle of Newcaltle hath drawne out mont of the Garrison at Newark to his releife, and (the stronger to affare the City of York unto him) he hath imposed upon the inhabitants a new oath of adherence by which they must seligiously oblige themselves to oppose the acous with their lives and formnes, but many whole confciences can never be induged so comply with such an oath , have made an escape out of the City, and

have left their effaces and goods behind them.

From the North we must leade you now unto the West, and though the way be long, the grarefulnesse of the profpect and the Intelligence of that Country, will take off much of the rediousnesse of it. And in the first place, we must present unto you in what good efface the Country of Pembrooke now Rands, reduced to the obedience of the King and Parliament, which was performed by Collegel Reviland Langbarne, Themas Langbarne, Simon Theinel, and Archier Owen Elquires, and fome other well affected in that County .. affiled by Captain Swanley and a foundron of thips from the Lord Admirall, I will not inflit much upon it because it hash bin the imployment of many pens encir because is falls within the most remarkable passages of this weekes account; I that declare that they took in all from the Earle of Carbery his Manance, shout fix bundred louidiers with as many Arms. There was place called Pricks-spill forewhich by realount the ftrength and fcientation of it was shought to be invincible, but being taken, they found in it five Captains and other inferiour officers, eighteen great Ordnance, fix field carriages, three hapdred common fouldiers with their Atms, two Briffoll thips with their Ord-

nance and fix burels of powder, the or man ad or ano insucer out mor?

Our semies are in the field yet foldome any week hath afforded lefte news. There is a report of a fhip brought to Portfmoth worth many thousand pounds. the landed fome great comminders (asicis faid) at Weymouth, and with them fome monier and theering her courie to Dunkirk who was in ountered on the English coals and raken by Gap, Planker, who from Portsmouth is constaining her to London. There was a rumour spread the last week that the Lord Marquis Huntley was railing fome new commo igns in Scotland , but we are now informed, that his nearest kiniman the Marquis of Aspy le is gone to Scotland as well to recrute the Scots army now in England as to pacify all comples and that now all is quiet and let led again, in Seculand, it is exported also my licado dera fecond fon to my Lord Marquis Hautley indeavouring forme new defigness is:

Again at Touty Caffie a place of great fleength, there was taken the Goverhour, two Collone's more, foure Captaines, many inferiour Officers, foure

hundred

hundred common fouldiers, three hundred Armes, and eight Peece of Ord. mance, with good flore of booty for the fouldiers, By the gaining of this Town, the other Carrilons immediately fubmitted themselves, forther the Inhabitants of the whole County have generally taken the Govenant, and it is conceived, that Cardigan and Caermarchenthire will Inddamly comply with them.

The Councell of Watte at Oxford, upon the knowledge of to great a lefte, will no longer relye upon the courage and experience of the Lord (arbert, but another Generall is made choise of , and foddainly to be dispatched with a

Commission into those parts.

And now fince we have brought you as far as Wales, we will onely in a glance thew you the condition of Northwales, and what probability there is to gain that unto the Parliament, and to returne to the affaires, which being more near us, do more deeply concern us. You may take notice therefore, that Collone! Griffith hath made many remarkable Propositions to the Commons, that it he might have a Commission to be Commander in chief in all Northwales immediately under his Excellence, and withall to have fuch a proportion of money allowed him as he would finde out of the Delinquents effaces not yet discovered, and to have the Revenues of all those Mairgnams whom he there flooded mafter, the whole buffneffe of the war not extending the fum of fifteen thousand pound, he would ingree his life and his dister to inforce that part of Wales to fubric unto the Parliament. And for all the Commanders and Officers he half entertain in this fervice, the will present them to be approved by the Committee of both Kingdomes; which propofition appearing very reasonable, is referred to the Committe of both Kingdomes to confider of.

Safterday. From the preparations to be fent to Wales, we will now thew you what preparacions are making at home, to attend His Excellence at his generall flendervous on Friday next. There are Letters fent to Kent, Surrey, Suffex, and all the near Western Counties, to be alsistant with victuals at the generall Rendezvouz, and to provide a realonable and fitting preparation of Bisker, Bread, Butter, Cheefe, Hay and Provender for horfes yas then time and place har to London There was a moronic president wee boning as flath as

The Barle of Mancheffer hath fent word that he will not fail to be there in person at the time appointed, and the Forces of the Earle of Denbigh and the Lord Gray will be there with him, and befides the three Regiments of Auxilisties which before I told you of, there are foure hundred Horse to troope of out of the City, and many Country forces are expected of you or soil process

Prince Repert is not yet come to Oxford, as the last week it was commonly reported: We now understand that be harb taken the advantage of Collo-



nel Missons absence and besieged Wenne, but Collonel Missons preparing with what possible speed he can to be with him, and hate lest behinde him a

infficient Garrison to secure the place from the topury of all ulants.

The Maligorius also would reduce is unto a belief that Plimond is in some distresse, and that besiegers have raised a Worke, which can indammage aft Shipping either comming in or going out. And that the Imabitants want the use of Milles wherewith to grinde their Cotn, the beliegers having deprived the Water milles of water; but this is conceived to be but a falle report, and no credit to be given to it. Since the departure of Collonel Wardlow, who being troubled with sicknesse and the infimities of Age long since left the Town, Collonel Gold was governour of Plimmonth, who being lately dead. Collonel Marin is now made the Governour of it, a resolute and brave Commander.

We told you long fince, that Latham House in which the Countesse of Derby is, was besieged by Sir Thomas and Sir William Fairfax, and though Sir Thomas being now gone to his Father (who the last Week we understood took in the life of Axholm, and in it a hundred and fixty horse and sourscore foot, as they were marching in one body to tall on the Forces of the Marquis of Newcasties Army) the Siedge is yet continued there before the House, by Sir William Pairfax, Collonel Astron, Collonel Right, Collonel Marris, and Collonel Sharisteners. And undoubtedly, were a not for the diversion of Sir Thomas Fairfax Forces, and Prince Rapers. Army being not farre off, but before this they would have been Masters of the House.

This day there was one Allibond a Baker, executed in the Pallace Yard at Wettminster, according to the femence of the Councell of Warre, for being a Spye; He had been taken once before and was pardoned by the General, but being taken again, he answered his second fault with the forseis of his life.

The Orders and Ordinances of the High Court of Parliament this Weeker

were thefe

An Order that a thouland Barrels of powder, and a proportionable quantity of mateia and builet whe forthwith provided to be at the generall Rendez-

youz at Alisbury, at the time appointed,

A new Order to continue the Excise throughout the Kingdome, in the hands of the present Commissioners for one year longer to begin on September next, upon the setting of which, the Commissioners will lend for the Lord Generals Army many thousand pound.

An Order that eight thouland pound a moneth be forthwish raifed, to be

fent to the English and Scottiff forces in Ireland.

An Orderance from the Lords to the Commons, to enable the Committee of both Kingdomes to prepare propositions for Peane, and to prefere them to the Houses on Wednesday following, which was read, and put of sill wanday.

Minday.

To begin this Day (if we may be heholding to your observation to genlong with us) we will fook a little beyond the Seas; where we shall finde divers places in Separia which is in tropper Hungary, to be taken by Kag et a! Prince of Frantilvania, who (as by good authorize from shence we are informed) will find his cleek Sonne into Swedeland for a pledge of his fidelity, that he will indeed relieve the difficult of Proteinnes, and that he might avoid all sufficients of a Malignant, which his Predecessor settlesses above could not doe. It is reported also, that he promiset his deliver into the hands of the Swedes the great City of Presbourgh, that the Swedes may have more confidence in him. The City of Presbourgh is not faire from Vienna, and not yet taken by the Transfylvanian Prince. It seems they do promise and assure themselves of Towns and Vision ries before they have them as well beyond Sea, as the Malignants do in England.

It is certified allo, that Gullavus Horn hath tale on the back fide of Denmark by Sea and that he hath hir d ten or twelve Ships from the Hollanders (every thip being in

burthen two or 300, tun) excellently rigged, manned, and armed.

And now we are discoursing of the Hollarder, it will not be amisse to inform you what early care (to chide our slownesse) they take for the reliefe of the distressed Protestants in Ireland. It is reported, that they have sent unto them two Ships laden with clother with provision, and Armes. And that another Ship is going to them out of Zelande laden with food; which was raised by the free contribution of the well affected people. These are actions of true Zealors! These men with sad eyes do look upon cur forrows, and as they lament out Wars, they approve our Councels. It you please to peruse is, I will give you the approbation of the learned Vorsius, one of the Professions of the famous Universitie of Leyden, concerning Mr. Prinner last book, in a Letter written to Mr. Striceland, as word for word it is translated out of the Original. I have lately borrowed and received the nook of William Pryn is long by me defined, and in it I have lately borrowed and received the nook of William Pryn is long by me defined, and in it I have actely borrowed and received the nook of William Pryn is long by me defined, and in it I have actely borrowed and received the nook of William Pryn is long by me defined. It have a learnedly indirected and unfolded against the adversaries of it, that I have nothing can be more defined. It were requisite that the Treatise should be published in the French and Latine Tongues, that it might be read by all the Resourced Divines and Civilians in Europe.

The Earle of Antrim husband to the Dutcheffe of Buckinghour, and lately created Marquis at Oxford, both feman Expresse to Generall stone Commander of the Score Regiments, to be gone out of tilster or else he will compell him, to which the valiant Generall, having received the supplyes above said from Holland, returned this answer. That he would see him and take his leave before he did go. Whereupon he is taking the seld, and four English Regiments are faid to be joyace with him.

We understand that the Garrison at Warum not farre from Poole, is taken by Prince

Maurice his Forces by treachery, as it is reported,

For certain truth the Lord Fatefax and his brave Son Sir Thomas are advancing with the powers of the North, as an addition to the Army of the Scots, and the reft of the Parliaments Forces are ingroffing themselves to make one formidable body in the West.

The Queen is field, and indeed for a long time the hath had her health very uncertain.

The King hath taken down his Standard, I believe his Forces will not meet in a full.

Body at their Rendezvoux, to foon as was expected. Great affairs though they are foon conceived, must take deliberation and time to perform them.

conceived, must take deliberation and time to perform them.

This day the Archhishop of Canterbury came again unto his Triall, the offences urged against him were of a high fixture, and civile fixturely proved, but having not room to infere the particularly I shall for this Week be confirmined to leave the more full Relation to appoint Provided to the state of the latter of the



The fifth of November,

0 R

The Sporish K. PREBELLS. SCHISMATICALLS

With their horrid Plots, fair Pretences, & bloudy Practices, weighed one against another:

AND

In Opposition unto both Two things afferted.

I That the supreame Authority of establishing, reforming, and vindicating Religion is placed in the King.

2 That Religion is not to be established or reform'd in bloud.

1 CHRON. 22.7, 8, 9, 10.

And David faid to Solomon, My Son, as for me, it was in my mind to build an house unto the name of the Lord my God. But the word of the Lord came to me, faying, thou haft thed bloud abundantly, and haft made great wars, thou thair not build an house unto my name, because thou hast shed much bloud upon the earth in my fight. Behold a son shal be born unto thee who shal be a man of rest, and I wil give him rest from all his enemies round about; for his name shalbe Solomon, and I wil give peace and quietnes unto Ifrael in his daies. He shal build an house for my name.

1 KINGS 6. 7.

So there was neither hammer, nor axe, nor any toole of Iron heard in the house. while it was in building.

Aprile OXFORD, 19th Primed for H. Hall and W. Webb. 1644.



Zamarana za

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Section of the last recognization are any new or the head to the leaf.

Primed for H. Hall and W. Webb. 1644.



To the Spopish Rebell.

Take the boldnesse for the present to put you both together; for I need not be at the charge of a several glasse to represent you. If you will take the paines

to look upon one anothers eyes, you may therein discover your own pictures. I know the comparifon will be odious to you both, & you think that none but a blind man would father this resemblance. Herein you are like two women, equally famed for their deformity, yet cannot endure to be told, they are of the same complexion. should you be angry, that I take notice of your reconciliation, when all the world (that runs not a madding with you) see you shake hands together? I have read of waters that run unmixt in the same channel. What communion is grown betwixt you I know not : but your course speaks you both, to have drawn and drunk at the same fountain. Neither of you commits a wickednesse so lewd, or broaches an Errour fo groffe and palpable, but can & doth pretend an infallibility to warrant it. The Ora-

Oracles of holy men inspired were never uttered with more confidence and zeale, then your blafphemies against both God and King; and both of you by murdering such as are faithfull to their Church and Soveraigne, climb the ladder to your pretended martyrdome. You have divorced that couple, which the Son of God came from Heaven to knit together, and instead of Mercy & Truth, which were sweetly met together, instead of righteousnes & peace which were wont most lovingly to kiffe each other, your execrable practices have from time to time bin ready to betray us to those fatall meetings, wherein bloud toucheth bloud. Though you be together by the eares in other matters, you are together by the hearts in treafon and rebellion; and your defign is as good as that, which procured the atonement of Herod and Pontius Pilate. Since Lisymachus Nicanor did congratulate your offer of the right hand of fellowship in the treachery, how strangely have you (younger brethren) been encouraged? What a progresse have you made since you walkt by the staffe of his instructions? Me thinks the holy leagues are entred upon the Stage of England, to play those parts over here which they did in France in the time of the thirdHenry. The same designs are here cloa-



cloathed with the same pretences. Their intent was (saith the Historian) to incroach upon the King, & to leave him nothing but a vain shadow of Royal authority, under the conduction and direction of their tyrannie; & to make their way to this devilish design, the fairer, they cast scandalous aspersions upon all the Kings actions, to render them odious and intolerable. And lest the smooth glasse of peace should represent things intheir true proportions, & undeceive the people, the waters must be kept troubled to make them appeare (on the Kings part) crooked and distorted. The people are stirred up to oppose the Kings edicts of peace, and defires of accommodation. In the interim the Leaguers goe on pretending they were for God, for the honour and increase of Religion, the utter extirpation of Herefie, to preserve the estate and Crown of the King, and to maintain the rights & priviledges of the Subject; yet they swore obedience to the General appointed without, yea against the Kings commandement, and engaged their lives, honours, & estates to adhere unto him; and all that would not affociate in this holy league, were persecuted as enemies to God, rebels to the state, & perturbators of the publike good. I beseech you what difference does the late Covenant bear, to distinguish it from that holy League? Are they not

not as much alike, as a bond is like an obligation? Do not therefore allow that in your selves, which you abominate in one another: but take notice from one anothers practices how pernitious and detestable those principles are, that your severall sides do build upon. His Holines can give no better dispensation for murder or rebellion then John of Leyden: and what is treason in subjects that dissent in other matters from you, is a crime of the same complexion in your selves, though your Assembly of Divines joyne with the remnant of your Members to Vote it otherwise.

Therefore let me expostulate with you in the language of the Historian. What think you to do, O you [Covenanters and] Leaguers, for God, for the faith, for the King? You undertake Arms for God, who desires nothing but peace. You publish Rebellion, he commands obedience: you trouble the rest and quietnesse of a Christian King; God willeth us to endure at the hand of a Prince although he be a Pagan: you doe it for God whose name you call upon, and deny the power; you do it for God who detects your actions, and knows your thoughts; you do it for God, that will confound at those that breed consuson, and nothing hinders that, more then wars: you fight for holi-



nes, and yet you authorize blasphemies, plant Atheisme, impiety, and despising of devotion in all places: you march under pretence of the Churches cause, and yet spoile the Clergie, and destroy the

Churches,&c.

You say t's for the King; it it be, where are his Commissions? if for his service, where are his comandements? If for him, why do you it without him: If for his obedience, wherfore do you adhere to the head of that league & covenant, which is made against him?can you serve two Masters&be bound by one oath to two contraries? &c. Know. you not that all bearing of Arms is treason without the Kings authority? That the Subject cannot make any league without the Prince?&c. Pardon me I beseech you (saith he) Nobles, Princes, Prelats, Lords & Gentlemen, if I tel you that this fortreffe which you build will be your overthrow, this fire you kindle will burne your selves, these knives you forge will be tempered in your owne intrails, and that thereby you wil leave neither of your selves, nor your league, but a most pitifull & shameful memory. In the mean while Protestants will grow so famous for their loyalty unto every truth reveled in holyScripture, that the very name wil be amiable & had in veneration: and that Religion (no more shaken by the breath of factious

spirits, then the raies of the Sun are diverted by the wind) shall stand immoveable, as a rock against every storme from what point soere it bloweth. And your selves, when you shall consider the patience, and constancie, and successe of this Church in bearing the sharp brunt of your malicious fury, when you shall with a more sad eye look upon her whom you have so often pierced, you will relent, I doubt not. But when you shall see her in bayes, triumphing over all her enemies, when you shall behold her drest again in her ancient attire of decencie and order, wanting nothing but the neglects and nakednesse that are on the one side, and the rags & superfluities that are on the other side amongst you, when you shall find her neither scandalous in the choice & quality, nor defective in the number and proportion of her externall rites and ornaments, I am perswaded you will lay aside those prejudices that kept you thus long from her communion, and with all alacrity cast your selves into her secure bosome and most dear embracements. But if you be either Jesuits or Anabaptists, I feare (though there be nothing else) your obstinacy will be a sufficient rub in the way to your conversion, which is the onely thing makes me doubt of it.



The fifth of November.

HIS Day is confecrated to the memory of a happy deliverance from a bloody; Forrible and odious act to God and man; a matter distastfull to me to remember, or speed in the to write of (faith our Chronologer, that life of King it abborres my very soule to fill my pen with inke, or to blot my paper with these black stots of darknesse. A stratagem invented by him, that blowes the bellowes of destru-Sion: fashioned in the forge of the hottomlesse pit. It was the Powder-Treason, a plot to blow up and destroy at once our gracious King of bleffed memory, with his royall Iffue; the whole stock of Nobility, the glory of the Clergy, and the chiefe flower of the Commons. A defigne to barbarous and devillish, that it was able to make the earth to cremble, and the heavens to looke black with horrour and aftonishment.

But ala! whilst I should pursue the string memory of this, I am surprised by another Powder-Treason, which presents and gives fire upon me. A Treason so like the former, that had not the first bin crush in the shell

(2) shell, and this latter nourisht to the growth of a great gigantine stature, you might very well have imagined them to be the iffue of the fame wembe; and however you may call them sworne Brethren, without any disparagement to your Judgements. They runne a great way parallel, at last these get the start, by committing actuall rebellion, and out-run them. They have both the same place, the same plot, the same plea, for their execrable treasou. L. The stage upon which this Tragedy was to have been acted by the Salt-perer men of Rome, was the House of Parliament. The designe was to blow up that, and so it harh provid here. Our wishes for the afsembling of fuch a Senate, were rather passions then prayers (as if omnipotency it selfe had had no other way left to restore and secure our happinesse) and Almighty God answered us (as it were) with another pasfion. He gave us a Parliament, as he did Ifrael a Kino, in his anger: And under the influence of this anger (which was more then enough to blaft and blow up all our hopes that way) fome of that affembly abused His Majesties grace and clemency, they provoked him to anger too: He was driven our, and after him moltand the most eminent of the Lords and Commons, by which meanes we are deprived of the present benefit of all those acts of grace vouchsafed by our Soveraigne, and that which should have beene our Phisicke (had all the Ingredients beene tempered rogether,) is become our 16.4. poylon. As the place is the same, so the plot is the same. Their intent, when that irreligious atchievement had been performed was to furprize the remainder of the Kings iffue, to alter Religion and the Government, & invade the King-

dome

(3)

Tome by frangers. What aimes here hath beene at an afteration you all know. The standard of our publike devotions is taken downe; Church-Government voted downe; and it is afferted in print (by one that was Sir Edward fometimes an eminent man amongst them) that it booke. was concluded, if the Lords were brought downe to the House of Commons, and the King made as lowe as a Lord, the worke were done. And if their Canton at Edge-bill or Newbery had reached the King, and cut off the two Olive branched now about his Table, what would be done with the rest of the royall Islue, we may easily imagine. As for the invasion of the Kingdom by strangers. they have endeavoured and offered faire to make a purchase of it, having by Commissioners to that purpose bidden earnest and strooke hands with the Brethren of the Covenant for their advancing in upon us in a warlike manner. The plot is the same, the plea is the same roo. Religion is made the stalking horse to Rebellion, by both Parties. The Jesuited and Anabaptized party towe with the fame Oares, faile by the fame wind and compasse, though their coasts be as farre distant as Amflerdam from Rome. They justifie their Treasons and King-killing, upon the same grounds and pretended authoriries. They are like Sampsons Foxes, though their faces looke contrary waves, they are coupled by the tailes, where they carry those fire-brands that deftroy both Church and State; and betweene them Christian Kings are crucified, as our Saviour was betweene two Theeves. The letter from Dublin of the third of O Rober 1642. to a Member of the House of Commons rellerh us what precedents the Rebels now in England made for thoic

those of the Romish party in Ireland, the words are thefel There was a Fryar taken in the last expedition into Comaight, about whom was found a collection of all your vores, Ordinances and Declarations in England, very carefully perused and marked, with short marginall notes by him, and out of them a large manuscript, framed by bimselfe and intituled; An Apology of the Catholicks of Ireland, or a Justification of their defenfive arms for the preservation of their Religion, the maintenance of His Majefies rights and prerogatives, the natural of just defence of their lives of effaces, of the liberty of their counbry by the pradife of the State of England by the Judgment and authority of both Houses of Parliament in England. In truth so unhappily penned, with so little variation of language, that but for the alterations of Ireland for England (fayes that letter to the Member of the House) and fome great persons of this Kingdome in the places of fome named by you, your owne Clerke would hardly know it from one of your owne Declarations. All that they do is for the good of the King and Kingdome. The Kine is trusted with the Forts, Magazines, Treasures & Offices for the good & safety of the people ; if he doth not discharge this trult, but is advised by evil counsellors & persons they cannot confide in tis their duty fo feethis truft dischanged according to the condition and true intent therof that they Taw their Religion and Liberty in danger of extirpation of therfore they had reason to put themselves into a posture of defence that they are ready to lay down thefe defentive arms as foon is the great Offices of the Kingdom are put into fuch hands as they can confide in. Thus the Popish Rebels in treland forch their Marerials from these here in England and



(5)

and both Babels are built upon the same foundation, that hath been laid in the Votes, Ordinances, and Declarati-

ons of the pretended Parliament.

To returne to the Fifth of November, whence we have digressed; Ir was one of father Parsons maximes (which those old Powder Traitors built upon) that if any Chritian Prince hall manifefly turn from the Carbolique Religion, and defires or feeks to reclaim others, he prefently falleth from all Princely power of dignity, of that be ore any Judge hath passed sentence upon him, & therupon his subjeds are freed from al bond of Oath of Allegeance. That they may & ought (provided they have a competent strength) calt out such a man as an Apostate, beretick, backslider and revolter from the Lord Jefus Christ, and an Enemy to his owne state and Common-wealth. Nay they goe one step farther, if he favours or countenances an Heretick (pur in a Malignant too, and that is any man they shall pleafe to call fo; for they will be accusers, and Judges to in their owne cause against their Soveraigne) be presently logseth his Crown fo the King is to be deposed, and the Pope immediately to prefent unto the Kingdom for whom the people are to fight upon paine of damnation. Out of which detestable conclusion (faith our Author) arose the first smoake of the speed ubisat Gunpowder Treason. And what is attributed to the Pope by the one fide, the other with as great a freedome and confidence affirme unto themselves, for evidence whereof we need referre you no farther, then their Pamphlets and Adions. The plea is the fame. Laftly, the meanes which they use to advance their designe is the fame too. For their zeale those praved, prosper Lord Ibid. their paines that labour in thy raufe night and day Let heretiques

1.14 retiques vanish away like smoak, let their memory perifb with a crack, like the ruine and fall of a broken house. For case of conscience, Garnett, Gerrard and Tomson, three Jefuits, gave it lanfull to kill innocent with nocent, rather then the service should quaite. For plaufibility of carriage at home, Catefby advised winter, the King might be folieited by petitions to repeal the penall statutes made against Catholicks, and to tolerate and range them among his other good Subjects. And to be plaufible abroad, Omen was imployed to allay the odionsnelle of the fast with forraign Prin-They imputed ces, and to impute the treason unto others discontentments * They threw frandalous afperfions upon the face of His Majesty, & spread suppositition letters in the Kings name to their owne advantage. All which are as like the pradifes of our times, as if the braines now on worke had forged them, or those souls being transmitted into these bodies. But above all they are alike in their meanes of

glueing and cementing their party together by Oather, Yealing up their foules to a faithfulneffe in their defpetate conspiracy, and tying knots upon their consciences, least they might happily have relenting thoughts, and with too much ease upon a sad remorse slip thorow it. But herein they differ, that these transcend them in perjury; for the obligation of one fingle oath was to them an end of all strife: but amongst these, one protestation was not enough to extinguish or becalme their jealoufies, their feares iffuing from fo extreame a guilt of conscience berray all those succours, that both reason and religion offer, and can admit of no fecurity. If any question should be made about the place, these may challenge the right-hand-file, as out-stripping them in

their treafon to the purirans, who (to be quit) impute this Rebellion unto elicm.

foure.



foure or five particulars. 1. They were to act their execrable villany in a Vault of darknesse, as it were in the Secret tyring-house, as if their hearts had still continued the command of a referve of modesty: But these (as if they had made an order for the banishment of shame) play their prize upon the publike stage, in the view and to the reproach of Christendome. 2. The leaven of their malice had rainted but some few measures of meale: but these have spread their infection so farre, that a great part of two or three Kingdomes are leavened, and by this meanes the Church that bred and nourisht them, is turned into an Acheldema. And as if all these were not a continent capacious enough for their bloody malice, they have poyloned the waters too with their Rebellious practifes, that if need be, they may staine the Ocean with blood, and make a red-fea of it for their passage to another Canaan. Laftly, though the Complexion of their hearts be equally sanguine, ver these have hands defiled in a deeper dye of blood. They did but prime the pan: these have given fire in the very face of Majesty. What those did but designe, these have pue in execution. And if our hearts rife against such as have discovered but an intent to butcher our friends; how shall we containe our hand, from them that have actually spile their innocent blood ? Indeed the child of that first and monfrous conception, was come to the birth: But there was no frength to bring forth. Here (I confesse) is more frength, but it shall be no more then may ferve to lengthen the paines and exasperate the forrowes of: their travaile. As that peece of the Pfalmiff might have beene their History: Rehaldhe travaileth with iniquity.

and hath conceived mischier, and brought forth salshooder a lye) he made a pit and digged it, and is salen into the ditch which he made, Psal. 7. 14, 15. So may the next words be a Prophesie for these, Their mischiese shall returne upon their owne head, and their violent dealing shall come downe upon their owne pate. That Cockatrice egge which is hatched by themselves shall in the end prove a serpent onely to themselves; and herein I doubt not to be a true Prophet unlesse the sacriledge and prophanenesse, the luxury and wantonnesse, the malice and security, with the pride and other crying sinnes of this wrethed Kingdome have provoked Almighty God to marke us out for utter ruine and desolation.

I'le adde no more degrees to this odious, though most suitable comparison; But addresse my selfe to the maintenance of those two assertions, so directly opposed against them; the first whereof is this, That the su-

2 Sam. 7.v. pream authority of establishing, reforming, & vindicating
2 Plat. 132.2, Religion is placed in the King. David having sheathed his
3,4,5. victorious sword, bethinks himselfe of Gods worship
and setvice; sorry to see the Arke of the Lord worse
4 quarrered then himselfe; he resolves the building of an

and service; sorry to see the Arke of the Lord worse quartered then himselfe; he resolves the building of an House on purpose to lodge it in. Gods service is no more circumscrib d by place then his own essence, yet it cannot be celebrated with that reverence, decency, and solemnity under hedges, as in a Temple. A Temple therefore must be erected, and that so same and magnisseur, that it may be in some fort suitable to his

rolling 3.11. The Philosopher observed that the King ought to be



Al seis rule sende riveros, the Governour of things appertaining unto divine worship, & the reverend Prelates in the Councell of Ephelus addresse themselves unto the Emperour in the language of a supplication to that purpose: Supplicamus vestra Majestati ut sidem immetam custodiri (anciatis. When God was about to build the Tabernacle (for his worship to be performed in) the Model was not of the peoples tancying (their blind zeale suffered to run a whoring, never brought forth better Religion, Exod. 32. t. 4. that I can read of, then Calfe-worship) The patterne is Pf. 106. 19.20. not to be expected from the people, nor given to them, Gentes, que vis no, nor yet to Aaron, to the Priest, 'tis given unto Moses administration the supreme Magistrate, Exod. 25.9. So when God was cerdotem, autopleased to fix his worship, the patterne of the Temple vitas tamen fie-(that he will be honour'din) is given to David, to the ma sancienda, King, 1 Chron. 28. 17.19. Neither is the King a meere vindicande redoore keeper in the House of God: He is Custos utrius figionis, semper Tabule, the whole matter and manner of that worship giftratum. Reis committed to histruft, as well as the place wherein ges Ifraelitics 'cis to be celebrated. God hath committed the Bible un- idem jus fibireto his cultody, not finding a fafer place then the crown dicarant. Daveto lodge it in. The two Tables are deposited in the nant. Deter. hands of Mofes, and he is to take care, that the Priests im- Exod 31.18. part them unto the people, and ever fince, Defensor Fi- & cap.34.32: dei, Defender of the Faith, hath been a Title due unto all religious Princes. To this end the Testimony, the I.King 15.11. book of the Law, was wont to be delivered to them at 2.Kin. 18.4.& their Gerenetien. Dent. 17.18.19.20. 2. Chron. 23.11. It ca. 23.4.5. is the peculiar Elegie of good Kings, in holy Scripture, to have demolishe the high places; and destroyed the Idols

Idols, the perpetuall brand of evill ones, not to have demolisht, not to have destroyed them. Tis a duty so peculiar to the royall calling to furvey, fettle and reforme the Church, that the people (though never so zealous & religious) can have no Authority to that effect without it. The people were never yet allowed to bee their own Carvers in a Reformation. Auferenda idola non potest quisquam jubere privatus, saies S. Austin. Thou shalt

cont liter . Petilian.1.2.C.92. Exod. 29.4.5.

2.King.10.24. 1. King 12.18.

Ne simulacra Deorum,que publice extabant, dejectaunguam legimus mis inlibera Repub. aut Regum cum regnabantur. Got de Iure bell. lib. 1. C.4. pag.6.

not make to thy felte any graven Image: Thou shalt not bow downe to them nor worship them, is a binding law unto all I/rael: but to destroy Baal out of I/rael, is an imployment affigned over by God him felfe unto the King of Israel. 2. Kings 10.28. Fourescore arm'd with the authoritie of Iehu, of the King, are enabled to root out Baal and all his worshippers, which seven thousand, that had not bowed their knees to Baal, are not allowed to doe. For a private man to have broken the brazen quidem falforn Serpent, against Authoritie, had not been much better then if he had worship'd it; for who hath required this at their hands? The people of God are often taxed for worshipping the golden Calves upon the example and influ, autoppuli command of Idolatrous Kings: but no Prophet ever reprehends them (though they doe for every neglest of duty in them) for not taking away of Idolatrie by force of Armes, whether the King would or not. God challengeth other duties from the hands of the people, duties of a more private nature, & is very well contented, where he findes them. They must hold fast the possession of their faith mithout mavering. Heb. 10.23. & keep themselves from Idels, 1. Iohn. 5.21, and figh and mourne for the corruptions



corruptions of the Church, Ezck. 9.4. and submit themselves under the utmost penalty that authoritie inflicteth, rather then betray the truth of their Religion. So the three children did, Dan. 3.18. so the whole race of primitive Christians did under Idolatrous & bloody Emperours: This is the resistance we are to make with the losse of our owne bloud, not to the shedding of others, Heb 12.4. This is the only guard the Christian stands upon, this is the best and most offensive posture hee puts himselfe into for the defence of his Religion against that Authoritie that is set over him. Defendenda religio est à privatis om- Instit. 5, 20. nibus, non occidendo, sed moriendo; non sevitià, sed patientià; non scelere, sed side; saith Lastantius. He that is such a Defender of the faith, such a Christian Souldier is listed in the noble Army of Martyrs: He is of Christs owne red Regiment, nay of his Lieu-guard, and shall have more advance money then the rest of common Suldiers under his facred banner. Tis the highest favour God can vouchfafe his dearest children to draw them out and command them upon his forlorne hope for the service of his Church. Hereby God does them the honour to get the commendations for their faith, and fortitude, & Christian resolution. By this meanes he lets the world fee how well they are arm'd and trained up in grace and vertue, and that they are good markes men, and good fire-men: that they ayme directly at heaven, and are fervently zealous of his glory. This is not a common benefit, but a peculiar favour. So the Apostle to the Philipplans, Vnto you it is given (not to every one) in the behalfe of Christ, not onely to believe on him, but also to suffer for his

Gal,6.17.

[ake. Philp. 1.29. The sharper the fight, the more glorious is the Triumph. The more wounds, the more Baies. Those markes of the Lord Iesus that we carry unto heaven in our bodies with us, will be our tokens, our evidences vnto a richer crowne of glory. These are the duties which God hath allotted unto private Christians, and expects no other from them: But if any one, or a combination a knot of them out of preposterous zeal, or out of an impertinent, troublesome, and odious officiousnesse take upon them to doe that which God hath committed to the overfight and Managery of his own immediate * Minister, they must be admonish to ply their own Oares: So S. Paul to his bufie bodies, 1. Thef. 4. 11. We beseech you, brethren, that yee study to be quiet, and to doe your own businesse. If the staggaring of the Arke of Gods worship should ominate the fall of it, yet the people can pretend to no calling from God, neither can their own hands subscribe them a legall Commission, to support it. Tis enough if their zeale can keep warme their own bosomes. Tis not expected they should bee kindled into fuch a flame as should burne up all the corruptions of the Church. They would burne up wheat with chaffe, and good graine with tares for want of skill to distinguish them. 'Tis well if they have salt enough in themselves to preserve themselves from being tainted. 'Tis well they have a Broome for their own use, and will take the paines to sweep before their own dootes: but let them not sweep up their filth (as the manner of fome is) and conceale it in private corners, nor cast their dirt and myreinto the Kings high way to defile and annoy

* So the King is stiled. Rom.13.4.

2.Sam.6.6.7. 1.Chro.13.9.



noy others. Should they attempt a Reformation against law, the remedie would prove worfe to Church & Commen wealth, then the disease; for those that thinke it a more safe and wholsome lodging to abide under the shadow of Authority, would affuredly oppose as well their Novelties, as ulurpation, and so their blood might be mingled with their foolish, because unwarrantable facrifices. Should they goe about to breake downe all the banks of Government, and force open the doores of the Church to let in some of their Water to washit, whether it be the Holy water of Rome, or the sanctified Iordan of the Anabaptists; This water would quickly be turned into blood, which would bee a meanes to prophane and defile, and pollute the Santhuary, more then clense it. And thus we are entred upon the second point vi7. That religion is not to be establish or reformed in blood.

Davids purpose of building God a Temple received Note that Naan approbation from the Prophet Nathan, and was re-than was defresht with a promise Gods bleffing & affistance. 2 Sam. spirit of pro-7.3. God laies afide the confideration of his own immen. phecie was not fity, and takes delight in that small modell which was upon him at that time. projected in the heart of his Annointed. For a much (faith 2. Sam. 7.4. he) as it was in thine heart to build an House for my Name, thou didst well in that it was in thine heart. 2 Chron. 6.8. Notwithstanding thou shalt not build the House, vers.9. God ferves him with a Supersedens, or gives him a Quietus eft, to discharge him of this bufinesse. He delights to dwell with him in that Temple, which David had confecrated in his own bosome for him: but he rather confines his

David's hand in the building of the Temple. The Rea-

fon that David himselfe avoucheth, if you please to examine it, you shall finde, 1. Chron. 22. 7,8,9,10. David was a man of warre, though hee fought none but the Lords battailes. He was a man of blood, though he spilt very little but what was tainted and corrupted. God will not have those hands engaged in the building of his holy place, which have been once engaged in blood, though those engagements were just and of his owne warranting. The worke is referved for Solomon, for a this nifipe fua- King of peace. ibid. Indeed besides Doarine and Discipline in the Church, besides preaching, exhortation, reproofe, castigation by spiritual censures, the proper duties of the Priestly function; there is a necessitie, a la apud victos conveniencie at least, of a Coercive power in the Magi-Religio, ne vera frate to put the shackles of feare and terrour upon insoete chrabit vi- lent and lewd men to restraine them. If Religion would Hor quod con- be allowed any externall forme at all, shee would never be suffered to goe without a scratcht face : Schismes, and Idem in Epift. Sects, and Herefies would undermine, & invade, and cor-Dedic ejustem rupt the Church: Sinne would encroach upon holinesse: prophanenesse would assault and justle our piety, Clementiam in and blasphemie would put affronts upon God himselfe, if one arm'd with the power of the fword did not awe mis circa div - men, (if not into a positive respect) at least into an inoffensive silence. But for the establishing of the Church, for the propagation of the faith, for the reformation of Religion by force of Armes, by blood and violence, there is not the least title in the holy Gospell to be alleaged by

way

Avita Religiomis (etiam) vifis non cripere indultum eft. Grot. de jure Bells.1.3.6.15. & 11. At fi faistantinus fecit operis laudat Ludovici 13. hac verba. Nec cim adfers anina diversum a te sentientibus.



way of justification. There are some in the world, that thinke to destroy the men is the best way to contute & remove their errours: But we know tis no Soveraigne Antidote, that cannot expell the poyfon without the ruine of the body. The holy Ghost hath denounced a Woe Habaca. 12. against him that builds a Towne with blood, and will God have his own House built so: If you bath the floore of the Chruch in blood, you can pave it with no stone so faire and firme, but the voice of that blood will breake through and be heard in heaven. If you paint the windowes of Gods Church with the blood of your brethren, they will not introduce more light, but more darknesse and horrour. That grand reformation of our Saviour was not brought in by the fword, nor against the authoritie of the supreme Magistrate. Hee conquered the world by his preaching, and by his passion, and Afta blisht his own Throne in the hearts of his Disciples, so as it made the Throne of Cafar stand the furer. The holy Ghost distinguishes our Saviours conquest over Sinne, Satan, and the World, from all other kind of conquests. Every battaile of the Warriour is with confused noise, and with garments rolled in blood : but this (of Christ) shall bee with burning and full of fire. Isay.9.5. with the spirit of his mouth, and the brightnesse of his life and doctrine. And verse 4. Thou hast broken the yoake of his burden, and the staffe of his shoulder, and the rod of his oppressour as in the day of Midian. Now if you look into the seventh of Indges, you shall finde the conquest strangely gained in that day of Midian, not with swords and speares, but with Trumpets of Rammes hornes, and empty pitchers with Lamps

Lamps in their pitchers. If our adversaries will addresse themselves into a Christian course, let them not extinguishthe Priests Lamps that were wont to be trimmed with the purest oyle. Let them not banish, nor imprison the more eminent of our burning and shining lights, and fo by their absence create a darknesse on purpose, that the blinking linkes of their Levits might be feen to shine in it. Let us have the libertie to make our Trumpets found, and let that found have an equal hearing: if they can this way accomplish it, we shall not envy them this advantage of their Rammes hornes and empty Pitchers, let them gaine as many Profelytes as they can to their lewd and groundlesse Reformation. But to goe about to make men full of humilitie, meeknesse, gentlenesse, patience, obedience, brotherly kindnesse, charity, righteonsnesse, peace and joy in the holy Ghost (and these are those Evangelicall ingredients that make up the constitution of a good Christie an) to attempt to make men such by fire and sword, is an experiment too apparently preposterous to be successefull, unlesse we think Christians may be made by an Antiperistasis. Are you come out, as against a theife, with (words and staves to take me? (faith our Saviour) I taught daily in the Temple, and ye took me not. Hee that is not taken with Christ, nor hath a will to take him teaching in his holy Temple; if he comes to gaine him by the sword, the close of his designe will be Christs shame, & his crucifixion, and he hath no warrant to apprehend Christ in such a manner, but what is scaled by the pomer of darkneffe. The barbarous crueltie which the Spaniard exercised upon the poore Indians was so far from working

Mat. 26.55.

Luk,22.53.

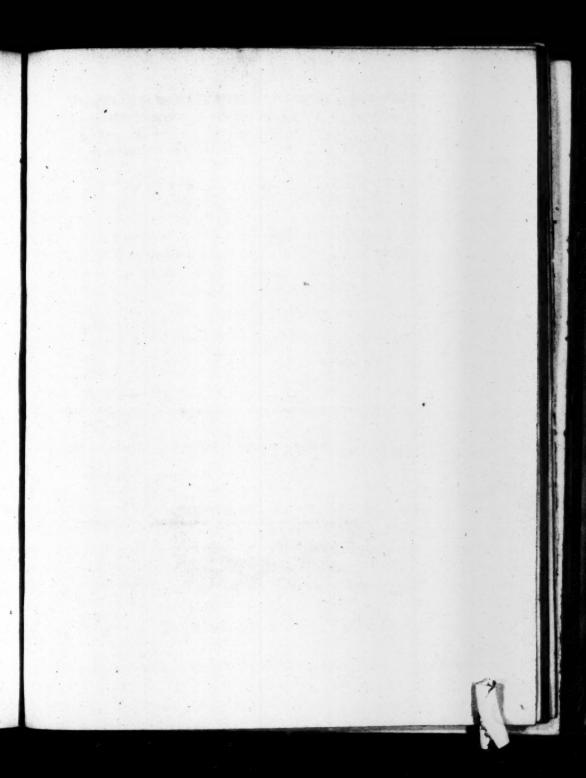
king their conversion, that it provoked them to blafphemethe God of Christians, that would suffer himfelfe to be adored by creatures to mercileffe and bloudy, that they feeme to be meere ftrangers to humanitie, Religion can never be fruitfull in that foyle that is tainted and overflowed with rivers and streames of bloud. A found faith can never be begotten by the fense of feeling, when the stripes and prints of the naites are made upon our own bodies. The flaming sword was not put into Paradise to be an Alledive, an allurement unto the tree of life, Tis onely the outward man, not the conscience, that is wrought upon by compulsion. So that violence may be a meanes to advance Hypocrifie, but can bring no advantage unto pure Religion. Apillson and Abaddon, (a destroyer) are not Christian names, but Antichristian. And how muche are they worse then Iewes, that put all the innocent bloud which they pretend they have shed for the Cause of Christ, into the treafury of their merits, whereas the Ienes thought it not lawfull to put the price of blood into their Treafury To conclude this point let Mahomets Religion be a vine that thrives best, and brings forth most grapes, when 'tis watred with the blood of those that thinke her clusters bitter. Let Iesuits draw so much innocent blood from their fellow Christians, as may swell into a River, and then let them lay the bridge of Religion over it to transport such as are reconcil'd (against their wills) to the Church of Rome. Let Anabaptiffs perfue the same tracke of blood to hunt after preferment for their religious Cause: But

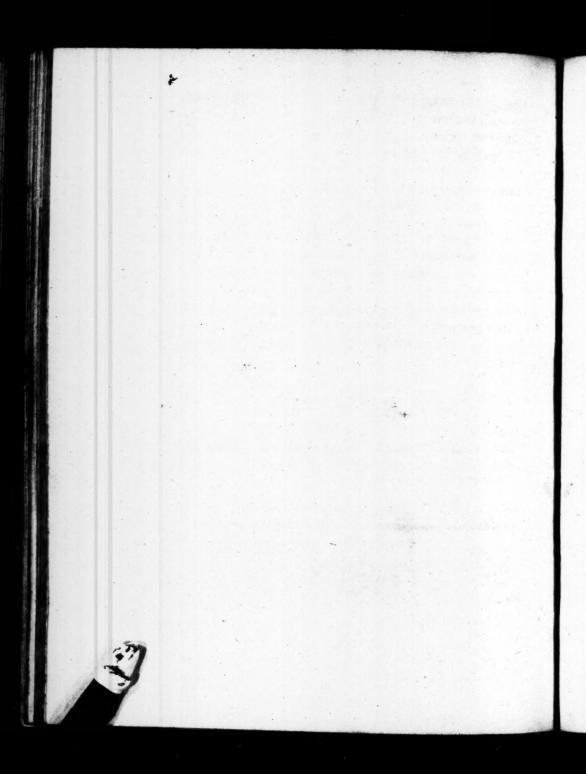
we have not so learned Christ. This is away to winn Converts to the Church, that true Protestants never yet travailed in. We are not ashamed to prosesse with the Apostle. That the meapons of our warfare are not carnall, but (yet) mighty through God to the pulling downe of stong holdes, casting downe imaginations, and every high thing that, exalteth it selfe against the knowledge of God, and bringing into captivitie every thought to the obedience of Christ. 2. Cor. 10. 4.5. The Church hath no sword committed to her but that of the Spirit, and their is no other way chalked out for her to travell by unto Heaven, but Obedience, Patience, Meeknesse, even under the sharpest perfecution, And as many as walk according to this Rule, peace be on them, and mercy, and upon the Israel of God.

FINES.

helt, and brings to







SAINTS Solemne Covenant WITH THEIR GOD.

As it was opened in a Sermon preached at BECCLES in the Countie of Suffolk, at the taking of the Nationall Covenant there, by the Ministers and other Officers of that Division.

BY

IOH: BRINSLEY Minister of the Word at

IER. 50. 5.

Come and let us joyne our selves unto the Lordin a perpetuall Covenant, that shall not be forgotten.



April 18 Imprimatur, Ios: CARYL.

London printed by Andrew Coe, M DC XLIV.

SAINTS Solemne Covenant VVITH THEIR GOD

As it was of ened in a ferner paralled at Baron and the Committee States, where the paralled that the committee shall be a state of the state of the

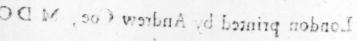
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. In R. 50. 5

Nation of the top fact.



former is imprimatur, Ios: CARYEL



The Epifele Dedicatory.



To the much bonoured,

Sir Iohn Wentworth, and Sir Iohn Rowse
Knights: With the rest of the Right Worshipfull the
Commissioners for the Countie of Suffolke,
Councell and Strength.

RIGHT WORSHIPFULL,



Y the appointment, and in the presence of some of you was this Sermon preached. And at the like request it is now published together with an addition of a Supplement to the Applicatorie part, which was then through straitnesse of time left imperfect. My ayme in both was, and is to promote

the publique ser vice of the Kingdome, and in particular the service of that day. If herein I have not done what haply some would have had me, by speaking their conceptions, I would have them and the world know, I have done what I conceived most expedient for the promoting of the service which then I was put upon, and (as far as I apprehend) the great designe of the Kingdome. That I have herein concealed my own private judgement in the point of Church Government, It is not because I am afraid or ashamed to give account of it, but only that

The Epistle Dedicatory.

that I might not by an unseasonable anticipation of the judgement of that venerable Assembly now convened for the deciding and stating of that controverse, both render my selfe seemingby presumptions, and lay blocks in my own way, by soming of scruples, which my worke was to remove and pull up. What successe God was pleased to give unto my poore labours at that time, some of you are witnesses. My hopes are, that being not altogether unsuccesses such as they may prove not wholy unusefull in the reading. Such as they are, I presume to put them into your hands, laying both them and my selfe at the Churches seet.

Whose I am, and ever shall be

JOH: BRINSLEY.

og e of the Kmedune



THE

SAINTS SOLEMNE COVENANT

PSAL. 50. 5.

Gather my Saints together unto me, those that have made a Covenant with me by sacrifice.

He same occasion that hath this day brought you together in this place, bath also brought this Text to my hand. Wherein (as Expositors for the most part conceive of it) you have a generall Citation, or Protest is is influenced to the high Court of Heaven against the Gharch and people of the Jews, summoning and requiring them to come and appeare before the Tribunall of the great God, there to make answer to somewhat that should be objected against them. The Quarrell in brief was this. In that Church (as in every Church there even have

23.

have been, and will be) there were many formall Hypocrites, fuch as flood much upon legal Ceremonies and Sacrifices, in fo much as they placed all their Religion in those externall objervances, in the mean time over-looking those meaning From Mat. 23. (as our Saviour calleth them) The weightier things of the Law; Judgement, Mercie and Faith (or Faithfulneffe,) with the exercises of true Rietie, and Charitie not regarding the true inward Spirituall worship and service of God. Hereupon the Lord by his Prophet here cites and fummons the whole Church to come, and give an account of the gene

> tall formalitie. Gather my Saints together unto me, &c. In the words we might take notice of two particulars: the Processe, and the Persons. The Processe, or Citation it selfe in the first words, Gather together unto me (or before me.) The Perfons cited, fummoned, you have them here described, first, by their Quality, they were Saints, Gods Saints. Gather my Saints together unto me.] Secondly, by their Act, they were Covenanters; which Act is amplified by the Manner and Solemnitie of it, they were fuch as had made a Covenaut with their God, and that a folemne Covenant, Those that have made a Covenant Cather my Saints too with me by Sacrifice.

> It is this last branch of the Text that my eie is upon at this time, being led to it by the present occasion; wherein you have the Saims of God described to be fucli as had made a Covenant, a folemne Covenant with their God. [The that have made a Covenant with me by Sacrefice. I was

> By Sacrifice,] Guales Zuback, (faith the Ofiginall) [her Saerificium, over Sacrifice. This Chanfe Dinadiverly contrued by divers Experitors, forme garrying in one way, forme another, according to a threefold interpretation of the preceden word Tribunall of the great God. there to make answer Saints.

> 1 By Shims fome here uniterfand the Fulthfull populate God among the tems, the felect companie of True prospingers. Ta-



Taking the word in that fense, they conceive this latter clause to be a description of them. They were such as had made a Covenant with God over Sacrifice; that is (fay they) over and besides Sacrifice, or in stead of Sacrifice. So they explain the words, Super Sacrificium, i.e. prater Sacrificium, or pro Sacrifiero. Besides Sacrifice, they were such as did not rest themselves contented in any Legall Ceremonie, they did not fubfiftere in cerenis umbris (as Calvin Speaks,) fit down in thefe shadows; they apprehended that there was aliquid altime, somewhat of a higher nature in the Covenant betwixt God and his people, and that they mainly looked at, and applied themfelves unto. Or in fead of Sacrifice. In stead of those legall Sacrifices, and ceremoniall observances, (wherein the greatest part placed all their Religion,) they confectated themselves unto the Lord, gave up themselves unto God by a selemne Covenant. In stead of those dead and unreasonable Sacrifices, of Rom. 12. bruit beafts, they offered up unto God that Come suries that I. househo harreiar (as the Apostledescribes the Sacrifices of Chriflians) that Living Sacrifice, that Reasonable service; devoting themselves to the true inward spirituall worship and service of God, whereunto they had bound themselves by solemne Vow and Covenant. This Exposition I find Calvin and Mollerus after him, not wholy difatlowing at an all any and

2 Others in the fecond place, taking the word Saints in a clean contrarie fenfe, understanding by it formall Hypocrises, (who are here called by the name of Saints, either by way of Trong por elle because they were furh frimhearist of as the Species !-Apostle faith of them) Fersand Soints emwardly in the out- rome (nbwardappearines Saints by Brofession, they looke upon this of quoad furier elaife as a Character of them de They were fuch as had degeneres made a Covenant with God over Satrifice, or with, or by Sa lates Indriffee swheels (flyelley) they forbiffered Sacrifice to God, as deer. if that had been all what his Covenanter conirod, which when Calv. ad

son bey loc.

Ex opere operato putant se Deo placere, Scultet. ad loc.

well pleased with them may they thought that God could not but be well pleased with them may they thought that hereby they had tied and bound God after a fort unto them will by their Sacrifices. A true Character of a formall Hypocrite; who so pleaseth himself in the opus operatum of a dutie; as that hee thinketh God cannot but be well pleased with it; Hesolooks upon his services and duties; as if God were beholding to him for them, and obliged to him by them. Thus Sculvetus, and some others here carrie its and the boundary of the well along the same

3 But not to reft in either of thefe: There is yet achied, and a last sense, which I rather incline unto, apprehending is both more fimple and genuine. The persons to whom this Citation is here directed they were not any felect companie, whether of True Wershippers, or Formall Hypecrites, but the whole bedy of the Tewish Church, collectively considered, consisting of both these, yet here called by the name of Saints . Because there were some, and no question many such amongst them, Saints in truth as well, as in appearance. Now the determination here (as often elfwhere) is taken from the better part. It is an honour faith Calvin, witting upon the Text which God putteth upon his Saints, to denominate a promiscuous multitude consisting of good and bad from them; I, though they be the far leffe number. That was the cafe here in the Text. In the Fewift Church at this time, the greatest part were no better then formal Hypocrites, yet in as much as there was a partie of Saints among ft them, God calleth them all by this name. Secondly, If they were not all Saints, yet they ought to have been fo. They were all Saints by calling, called to be Saints, and To called Saints, and that to put them in mind of their Datie, what onesthey all ought to be. Now taking the word in this fense, we shall finde this subsequent clause to be a description generally of all the vifible members of that vifible Church! they were flich as had made a Covenant with God over Sacrifice, with Sacrifice, by Sacrifice. For



For the full and cleere under francing whereof wee might take notice of an ancient suffeme in use both amongs the people of the Jews, and other Nations allo, who were wont in their making of Covenants, for the greater folemnity of them, to make them, with or by Sacrifice. Which they did after this manner. Having flain the Sacrifice they divided, laying the parts one over against the other, and so the Covenanters went between them. Thus the Lord himself (who was the first inflituter of this Ceremonie) made a Covenant with Abraham, Gen.15. Gen. 15. Intending there to make a folemne Covenant with 18. him, he directeth Abraham what to do, viz. Take an Heighfer, Ver. 9, 10. and a Goat and a Ram, Go. And what should he do with them? Why divide them in pieces, parting them afunder, laying the parts one against the other. And to what end was this? Why that the Lord might paffe betwixt them, which accordingly he did in that visible figne of a Burning Lampe in the midst of a (moaking furnace, Verfei7. Behold a smoaking furnace and a Ver. 17. Burning Lampe paffed between those pieces. Thus did God make this Covenant with Abraham, a Covenant with, or By Sacrifice.

And thus the Lords people, the people of the Jews, were wont to make Covenant with him. Bringing a Sacrifice before the Lord they cut it in pieces, and so passed betwixt the parts. Such a Covenant the Lord putteth the Princes and People of Israel in minde of that they had made with him, Ier. 34. Ier. 34. 18. The Covenant which they had made before me, when they cut 18. the Calf in twain, and passed betweene the parts thereof. This it seemeth was their Custome, which as they took it from God himself, so the Heathens borrowed it from them, who were wont to make their Covenants also after the same manner. Et custo in pieces. (Simili labric lacture, a sit Sacrifice for such Sacrifices.) they struck their Covenants. And from this Custome

(as

Aynsworth, of Striking or Cutting a Covenant. I have made a Covenant
frop. Psal. with my chosen, (saith the Lord, Psal. 89.) The Originall hath
it, Karati Berith, Exciosi fædus (as Montanus renders it) I have
Ps. 89. 3. Cut or Struck a Covenant. Which phrase is also here retained
in the Text. Those that have made a Covenant, Corethi Berithi,
Ferientes Pactum, that have Cut or Struk a Covenant by Sucrifice, viz. by cutting of the Sacrifice and parting it a sunder
have made a covenant with me.

Such a Covenant had the people of the Iews entred and made with their God, a Covenant, and a Solemne Covenant. And such a Covenant must all the Lords People enter with their God, all that would be owned and acknowledged of God as his People, as his Saints, they must strike Covenant, and a Solemne Covenant with their God. Upon these two I shall insist severally, briefly by way of Explication, putting them together in the

Application.

I The Lords people are all Covenanters, Inch as have fruck a Covenant with God. Such were the members of the lewish Church; a d fuch are the true members of Christian Churches. A truth which needeth no confirmation. This it is that gives both Effe, and Distinguere, that maketh a people to be Gods people, and distinguisheth them from all other people; Even the Covenant betwixt God and them. This it was that diffinguished the feed of Abraham, and the people of the Iews from all other people in the World, and that made them Gods people, even the Covenant betwixt God and them, the figne and feale whereof they carried in their fleft, the Seale of Circumcifion, which is therefore called The Covenant. My Covenant shall be in your flesh : that is a figne of the Covenant. And this it is that now diffinguisheth the true Church of Christ, and the true members thereof from all others, even the Covenant betwixt God and them; the fignes and feals

whereof

Gen.17.

Dott.



Q.

whereof are the two Sacraments of the new Testament, Baptisme, and the Lords Supper, both Seals of this Covenant; the one of their entrance into Covenant, the other of their continuance in that Covenant.

9. For the opening and illustrating of this, the Question will be. What is this Covenant between God and his People?

A. To this the Prophet Teremy will return us an answer in A. a few words, Ier. 31. This is the Covenant that I will make with Ier. 31. the honse of Israel, &c. I will be their God, and they shall be my 33 People, This is the Covenant which God maketh with them; and from thence we may easily learne what is the Covenant that they make with him, the one being but a Counterpaine to the other, viz. That he shall be their God, and they will be his People. It is the nature of Covenants to be mutual. And such is the Covenant betwixt God and his people, consisting of two parts, the Covenant on Gods part, and the Covenant on their parts.

The Covenant on Gods part is, that hee will be their God, and they shall be his People. So ran the Covenant that God made with Abraham. I will be thy God, and the God of thy feed: And fuch is the Covenant that God maketh with his Church and people in all ages, (it being still one and the same Covenant for substance) viz. that hee will be their God: Their God: What is that Nay, what is it not: their Faiher, their King, their Saviour, their Deliverer, their All, a God Allussicient; Gen. 17 such a one he is in himself, and such a one he will shew him- 1. self to all that are in Covenant with him: And They shall be his People, acknowledged of him, favoured by him: Hee will pardon their sins, hee will beale their instrmities, supply their wants, santisfie their natures, bestowing upon them all good things requisite for the. That is the Covenant on Gods part.

But what is the Covenant on his Peoples part ? That is the Covenant we have now principally to deal with That Cove-

nant

mant wherein the Lords people do bind themselves unto him. Now this is nothing but an Eccho to the other, a Restipulation. When the hearts of a people come to close with God. taking him for their God, and giving up themselves to him to be his people: When to Gods [1 will be your God, and you shall be my People] their Souls Eccho backe again [Lord, Thou fhalt be our God, and we will be thy People.] Now is this Covenant made up. Such was the Covenant that Faceb promised to renew with his God upon his fafe returne from his journey, Gen. 28. If the Lord will be with mee, &c. fo that I return fafe to my fathers house , &c. Then shall the Lord be my God. Now what is it for a people to take God for their God? Why to engage themselves in the solemne Vow purpose, and resolution of their hearts that they will set him up as God, and that both in their Hearts, and Lives, giving all those respects unto him which are due to a God, viz to Love him above all, to Feare him above all, to Trust in him above all, to Worship him according to his will, to walk before him in the confcionable endeavour of an universall obedience. This it is for a man to take God for his God. And this must all the Lords people doe; firiking fuch a Covenant with God, even a Covenant of Obedience. Such was the Covenant which the Ifraelites entred with their God at the giving of the Law. Upon Mofes his comming downe from the Mount, having received the Tables of the Covenant, and the Book of the Covenant, (the Morall, Judiciall, and Ceremoniall Laws) from God, he calleth the people to enter a Covenant with God. And what was that Covenant ? Why a Covenant of Obedience. Heeread the Book of the Covenant in their eares, And the People faid, All that the Lord hath faid we will do it, and be obedient. This was the Covenant, for the confirming whereof Mofesthen fprinkled upon them the bloud of the Covenant, viz. the Bloud of the Sacrifices wherewith they made that Covenants And fuch

Ex.24.

Gen.28

21.

Sa-

fuch a Covenant it is that all the Lords people have made, and are to make with their God. A Covenant, and that

A felemme Covenant, a word of that, and but a word, my aime being chiefly at the Application. Such a Covenant it was that the people of the lews had made and often renewed with their God, not a flight but a folemme Covenant, a Covenant with Sacrifice. Many were the Sacrifices instituted by God. and observed by his people under the old Testament. Of these Sacrifices, as there were divers kinds, fo there were divers ends and wees. Amongst other, this was common to them all. they were all is fo many figilla, fyngrapha, fo many fignes and feals of the Covenant betweene God and his People. Stenes. Commemorative fignes and tokens, putting them in mind of the Covenant. Seals for confirmation of that Covenant, the Covenant on Gods part, the Covenant on their part. On Gods part. Hereby did God affure them that hee would be their God. On their part. Hereby did they binde themselves unto him that they would be his people. This was one common end of all their Sacrifices; the proper and particular end of some of them.

These Sacrifices they are now ceased: But in the meantime God hath not left his Church without fignes and seals of this Covenant. Such are the Sacraments of the New Testament; Baptisme and the Lords Supper; both seals of this Covenant, the one (as I told you) a Scal of our Entrance into it, the other of our continuance in it. And with or by these doe the Lords people now strike a Covenant with their God Giving themselves to the Lord in Baptisme, they confirme that gift in the receiving of the Supper, both which are appurtenances to this Covenant, annexed to it as for the restification, and confirmation, so for the solution of its of might adde Christians now, as they have their Sacraments, Coalso have they their Sacrifices, their Propitiatorie Sacrifice, and their Eucharisticall

B 3

Heb.g. Sacrifices. Their Propitiatorie Sacrifice, viz. Chrift himself 26 the substance of all those Ceremoniall shadows, at whom all the Legall Sacrifices looked. Their Eucharificall Sacrifices.

1 Pet. 2.5 their Spirituall Sacrifices of Prayers and Prayfes, and other Birituall Oblations, which as firituall Priefts they offer up unto God. Now by and with these Sacrifices they are to make their Covenant with their God.

He b. 8.6 1 By and through that Ilasticall, that Propiniatory Sacrifice, the Lord Fefus Christ, who is the Mediatour of this Covenant, bringing God and man together, and that by by Pagine (as I may fay) betwixt the Parties. An observable difference betwixt those Sacrifices and this Sacrifice. There the Covenanters paffed betwixt the parts of the Sacrifice : Herethe Sacrifice paffeth betwixt the Covenanters, Christ interposing himself as a middle person betwixt two disagreeing parties, bringing them together; Reconciling God to man; and man to God; first, meriting, then applying that Reconciliation. And by and through him it is that Christians are now to make this Covenant with God; viz. with an eye to fefus Christ the Mediatour of this Covenant; Taking God for their God in Christ, and giving up themselves to be his people in Christ, Thus are they to Covenant by Christ, and (as I may fay) over Christ. Even as under the Law, the person that came to offer a Burnt offering to the Lord to make an Attonement for his fin, (and to to renew his Covenant with God) he Levit, I. was to stand over his Sacrifice, putting his hand upon the head thereof, thereby disburdening himself of his fin, and laying it upon the Sacrifice. Even thus now under the Gospell, Christians comming to make or renew their Covenant with God, they must bring a Sacrifice with them, even the Lord Chrift, (represented & shadowed out by those typicall Sacrifices) presenting him unto God his Father; withall, laying their hands upon the head of that Sacrifice, by faith refting & rely-

ing



ing upon Jesus Christ, upon the merit of his death and obedience, for the pardon of all their fins, the acceptation of their persons, the salvation of their souls. Having thus layed their hands upon this Sacrifice, now are they to make a Covenant with God, a Covenant of obedience. And thus may they be

faid to Covenant By and over Sacrifice.

And as over, so with Sacrifice. As over this Propitiatory, so with Gratulatory Sacrifice. Such a Sacrifice it is the Psalmist calleth for from this Covenanting people in the sourteenth Verse of this Psalme. Offer unto God thanksgiving, and pay thy vows unto the most high: And call upon mee in the day of trouble, Verse 15. These are Evangelical Sacrifices, more worth then all the Sacrifices of the Law, Prayers and Prayses. And these Sacrifices must they offer up that will make a Covenant with God; so making a Covenant with Sacrifice. But my promise was not to give way to doctrinal Enlargements. The service of the day calleth for Application, which let it be directed only by way of Exhortation, whereof Take these three Branches.

I That wee would all of us firike fuch a Covenant with our

God.

2 That having fruck this Covenant, wee would be mindfull of it.

3 That being mindfull of it, wee would be faithfull init.

Regin with the first, which putter us all upon this act of Covenanting. As many of us as desire to be owned of God as his people, let us strike a Covenant, a folemne Covenant with him. This is that which the Prophet Teremy saith of the chile dren of Israel, and the children of Inda returning out of captivitie should doe, and excite one an other to doe it: Fer. 50. Come (shall they say) and let un joyne our selves to the Lord in a Ier. 50.5, perpetual Covenant that shall not be forgotten. And this in the searce of God let all of us here present this day doe, and encourage

courage one another to do it. Come let us joyne our selves unto the Lord in a perpetuall Covenant that shall not be forgotten.

Obiect. Why but happily you may say, what needs this Exhortation to a people that are in Covenant with God, already? This work is not now to doe; we have all of us done it alreadie. We have given up our names, and wee have given up our selves unto the Lord. This we have done in Baptisme, and this wee have done in the Sacrament of the Lords Supper, both Seals of this Covenant. Thus are we a people in Covenant with God alreadie.

Answ. And were not the children of Israel, and the children of Juda so? They were a people in Covenant with God before, and in their captivity, being the seed of Abraham, and carrying the seal of the Covenat in their sesh. Yet for all that wee finde them there taking up thoughts and resolutions of ionning themselves to the Lord in a Covenant, and that by re-

newing the same Covenant.

A practice frequent amongst the people of God in the old Testament. Many instances were meet with, holding forth to us presidents for this practice, the renewing of Covenant. This we find the people of God doing upon divers occasions. Specially in these two cases.

In case of Spefection.

In case of Defection when by falling away from God they had broken this Covenant. Secondly, In case of Affiction, when having broken his Covenant, the Judgements of God were out against them, either present or imminent, feared or felt. In these cases we shall see them ordinarily applying themselves to this Remedie, the renewing of Covenant. Take but two instances for both, the first of Ash, the second of Hezekiah, both obvious. The former 2 Chron. 15. There you



you shall finde King Afah and his people making a solemne Covenant with God : Verfe 12, And they entred into a Cove- 2 Chron, rant to feek the Lord God of their fathers, withall their heart, and 15.12. with all their foul, &c. This they did, and upon what occafion did they it? Why, at that time they stood guiltie of a great Defection; fayou have it, Verse 2. Now for a long time Ver. 3. Ifrael bath bin without the true God, and without a teaching Prieft. and without Law. A wonderfull defection; And behold Af-Riction following it, great Affliction, great Distraction, great vexation; foit follows. Verse 5. And in these times there was no peace to him that went out, nor to him that came in , but great Ver. 5. vexations were upon the inhabitants of the Countries. Such was their condition. In this condition what course take they? Why they apply themselves to this as the most sovereigne remedie, They entred into a Covenant to feek the Lord their God, &c.

The like did Hezekiah, as you may fee in the 29 chapter of the fame Book. Now it is in mine heart to make a Covenant, (faith Hezekiah) Verfe 10. Not a Personall, but a Nationall 2 Chron. Covenant. And what occasioned it? Why first, the King- 29.10. dome at that time lay under the guilt of a great Defection: The Worship of God had been neglected, the Temple ruinous and polluted: So you have it in the 6 and 7 Verses of that Chapter, Ver. 6. Our fathers have trespassed and done that which was evill in the eyes of the Lord our Gid, and have for saken him, and have turned away their faces from the habitation of the Lord, and turned their backs : Alfo they have fout up the doores of the Porch, and put out the Lamps, and have not burnt Incense, nor offered burnt offerings in the holy place unto the God of Ifrael. Thus was the Temple-worship neglected, the place unfrequented, nay polluted. In the fifth Verse of the Chapter, Hezekiah calls for the Lewits, requiring them to fanctifie themselves, and to fanctifie the bonfe of the Lord, and to carry forth the filthine seout of the boly place.

Net.9.

34.

place. Lying under this great Defection, they were also under great Afflittion; So it followeth, Verfe 8,9. Wherefore the wrath Ver. 8. of the Lord was upon Judah and Jerusalem, and he bath delivered them unto trouble, to astonishment, and unto hising. For loe our Ver.9. Fathers have falme by the [word, and our fonnes, and our daughters, and our wives are in Captivity for this. Such was their prefent condition. And hercupon it is that that worthy Reformer

betakes himselfe, and his people to this course, the renewing of Covenant. Now it is in my heart to make a Covenant, Sec.

To these instances (if need were) I might adde that other in the days of Nehemiah. The people were generally guiltie of a great Defection. So much the Levits in their names confesse, and acknowledge. Nehem. 9.34,35. Wee have done wickedly : Neither have our Kings, nor our Princes, our Priefts, nor

Ver. 35. our Fathers kept thy Law, &c. For they have not ferved thee in their Kingdom, and in thy great goodnesse that thou gavest them, and in the large and fat land which thou gavest before them. That Defection was followed with great Affliction: fo you have in the Verses following. Behold we are servants this day, and for

Ver.36. the land that thou gavest unto our Fathers to eat the fruit thereof.

Ver. 37. &c. behold wee ere fervants in it : And it yieldeth much increase to the Kings whom thou haft fet Over us because of our sins : also they have dominion over our bodies, and over our cattell at their pleasure, A dwe are in great distresse. Now in this condition, behold them betaking themselves to the same course. And be-

Ver. 38. cause of a this wee make a sure Covenant, and write it, and our Princes, Levits, and Priests seal unto it. Verse 38.

This were they wont to doe upon these occasions. Now whether there be the same occasions to be found among stus, us of this Nation, or no, I suppose there is none of us here preferz, wil make any question of it. Alas the Evidence is but too cleen, and that as for our prefent Affliction, so for our former Defection; the one of which usually attends upon the other;

Affliction upon Defection, so you find it in all the places forementioned; and fo we (at least many of our brethren) in this Kingdome finde it by fad and wofull experience at this day. Our Defection went before, and that a great Defection. The Temple of God among fius feoured (bleffed be God) the doors thereof were not thut up, yet we cannot fay but it was sollated, and that by bringing in humane Inventions to thruft out divine Ordinances. The Lamps fome of them extinguifhed and put out, the most of them burning dim, either for want of oile or fuffing. How few Burning and faining Lamps ? The Working of God for the most part how was it turned to a meer Formalize our condition therein being but too like that of Israels herein the Text; little to be seene in most places but a oxenera, the meager carcasse of a cold and formall devotion. The heart of Religion being well nigh eaten out: Little power of it to be found in the bearts and lives of the greatest part. Multitudes of fcandalous persons swarming every where, and vet continued members of the Church, Swearers, Drunkards, Pl.50.17 Vnclean Persons, Prophane Persons, such as hated Reformation, ver even they taking the Covenant of God (the Seal of his Covenant) in their monthes, polluting the holy Ordinances of God by their unworthy partaking in them. For the rest, how have the greatest part been either meerly Civil, or elfe Lukewarme. Little Heate, little Life, little Power of Godlineffe to be felt or feene. Surely our Defettion, and our Provocations have beene great. And our Affliction at this day feemes to and fwer it. Our case being now the very same with I fraels in the days of King Afah; In these times there was no peace to him 2 Chron. that went out, nor to him that came in , but great vexacions were upon 15.5, 6. all the Inhabitants of the Countries; And Nation was destroyed of Nation, and Citie of Citie, for God did went them with all adverfity. So was it with them : And is it not so with us ar this day : Now in this condition what shall wee doe! Why, Now let m joyne our selves to the Lord in a perpenual Covenant. Now:

Now; never was Covenant more seasonable, more needfull for any people, then it is for England at this day. Let, us now, make a Covenant with the Lord our God, and that a Perpernall Covenant. Covenants wee have made, but alaffe they have beene temperary, momentanie, soone forgotten. Let us now joyne our selves to the Lord in a perpetual Covenant that shall not be forgetten. No way so hopefull as this to appeale the wrath that is gone out, smoaking against us, and burning amongft us, to put an end to our present Afflictions, and Diftrathions, to remove the Evils which we feel, to prevent the judgments which we fear, to procure the mercies which we want, to continue the mercies wee enjoyne, to flay our God amongft us.

ob. True (you may fay) were it onely fuch a Covenant, a Object. joyning our selves to the Lord in a Covenant , then might wee hope for such an issue. But alasse this Covenant, here propounded and tendered to us, wee finde it to be of another pature, containing in it lomthings to us impertinent, and others scarce

warrantable.

A. Here I know some thing will be expected by way of fatisfaction. Give me leave as briefly & as fullyas I may, or can, Liberare animam to discharge conscience, both mine own & others, by refolving fuch scruples as are most obvious, and as I conceive) of greatest importance. In the Generall take the refolucion thus. Though this be not the enely thing in this Covenant, yet I take it (and so would I have every one here prefent to looke upon it) to be the mayne, viz. The ioyning of our selves, and the whole Kingdome to the Lord. What elfe means this grand Defigne of a through Reformation, a Personall, a National Reformation Personall of our own bearts. lives. Families: National of the Kingdom, the three Kingdoms. The former we promise to performe, the latter we engage our selves by all lawfull ways in our severall places, and Stations



to endeavour. And what is this but a loyning our selves to the

Lordby Covenant.

Some particulars, I confesse, here may be found, which at the first sight may seeme to be heterogeneall, some of them Forraigne, and others of them of meer Civill concernment, but upon a review we shall find most of them (if not all of them) to lie in a way of tendency unto that great and maine end, (like so many lesser shreams which though happily they have their severall windings and turnings, yet at the length they all discharge and unload themselves into the same common Channell) All of them conducing either Immediatly or mediatly

to the promoting of this defired Reformation.

I To this purpose tends that first branch of the first Article, where wee promise to endeavour the preservation of the Reformed Religion in the Church of Scotland against the CO M-MON ENEMY. A clause which scemeth to look directly upon them, but withall it reflects and looks back upon in, who are much interfied & concerned in their (whether woe, or) welfare. In their peacewe may the rather hope for peace. In their Ruine we cannot look long to furvive. Such are the mutuallengagements and concerments of both Kingdomes, as that inall probabilitie they are like to fand or fall, finke or fwim together. And fuch is that other Claufe in the Close of the same Article, where wee promise to endeavour the bringing of all the Churches in the three Kingdomes to the neerest conjunction, and uniformitie in Roligion, Government, &c. A Defigne of high concernment. No one thing tending more directly to the fetling and establishing of the true Religion of God in all of them.

2 To like purpose is the obligation in that second Article, which ingageth all to endeavour the extirpation of Popery, and the eradicating of such other evill weeds, as may endanger the sucking out the heart of Religion; how ever hinder the growth of it.

3. To

3 To the fame purpole, (as truly; though not so immediatly) tends that ingagement in the third Article, for the mutuall preservation of the RIGHTS and PRIVILEDGES of PARLIAMENTS, and the Liberties of the Kingdomes, with the joint-preservation and defence of his Majesties perfon and authoritie. Which, of what concernment they are for the establishing, and preserving of the true Religion of God, I shall not need to tell you. The Laws, and just Liberties of a Kingdome, they are as the outworks to Religion. If thefe be furprized, or formed, taken in, it is not to bee expected that Religion should long hold out. And therefore not onely expediencie, but necessitie requires, that they should be taken into the same sounsels with Religion it selfe. Of these Laws, and Liberties, the Kings Majestie with his Parliaments, are by office the proper Guardians, the grand Conservatours. Great Reason then their should be a speciall respect had unto them upon whom under God wee have fuch an immediate dependance either for our welfare, or wee.

I might go on, and shew you the like in the three other Articles. The discovery of Incendiaries, persons dangerous to the Church, or dangerous to the State, such as shall seeke and endeavour the breeding, or fomenting of Divisions in either, and consequently indanger the Ruine of both; of which you may

read, Article 4.

The endeavour of preserving the Cevill Peace and Union betwixt the two Kingdoms, a mercy denied to our Forefathers, now setled and established by the mutual agreement of both Parliaments, spoken of Article 5.

The mutuall defence and assistance of all that are or shall be confederated with us, in the lawfull pursuit of this Covenant,

mentioned, Article 6.

All these how conducible they are to the maine end here propounded, I suppose there is none that looketh right upon when



them with an impartiall and unprejudiced eye, but will readily see. And being subservient thereunto, no reason why any should scriple the admittance of them within the verge and

pale of a Religious Covenant.

ob. Why, but it may be said; In this Covenant there are Object; some things which may feem not onely heterogeneall to Religion, but incompatible and inconfistent with it: Passages subject to just scruple, which a tender conscience cannot but stumble at. In the taking of an Oath there are three main requisites. Wee finde them all together in that knowne Text, Ier. 4. Thou shalt sweare the Lord liveth. in Truth, in Indoment, and Ier. 4.2. in Righteousnesse. Now, as for the first of these (may some say) it is possible to observe it; (and I wish it may be so by all that shall adventure upon this Covenant this day) viz, to sweare in Truth, in the uprightnesse, and sinceritie of the heart; But how the second? how the third? How in Indoment? how in Righteousnesse?

Alleg. 1. How in Judgment? When as there are some particulars here, which the greatest part understand not, know not what they mean. Such is the Doctrine, Worship, Discipline, and Government of the Church of Scotland; And such are the Rights and Priviledges of Parliaments, with the Liberties of the Kingdomes; things which the greatest part are wholly, or in a great part ignorant of. And how can they engage them-

selves to defend and maintain what they know not.

A. I answer; as well as to maintain the Laws of the Land, or the Prerogatives of the Prince, neither of which are obvious to every vulgar eye; few having an exact and distinct cognizance of them: And yet none (upon that ground) scruple the engaging of themselves by solemne Oaths (such as the Oath of Allegiance, Supremacie, &c. to defend, and maintain them.

a But secondly, how ever wee may be ignorant of some



particulars, yet I suppose the generals of both, either are, or may be known by all that are not affectedly ignorant.

But thirdly, Take notice that, as for the Destrine and Discipline of the Church of Scotland, wee are not bound to observe, but to Preserve it. Not to observe it here, but to preserve it there, and that onely against the common Enemies of both Churches, both Kingdomes. Which is no more, then (for ought I know) wee may engage our selves to doe to any other of the forregne Reformed Churches, notwithstanding their Dodrine, worship, Discipline be not exactly knowne unto us, or (it may be) in some particulars not approved by us.

An in the fourth place, As for Parliament-Priviledges, and Kingdoms-Liberties, the oblgation here layed upon us for the maintaining of them, it bindeth us no further, then as they shall be declared, & evidenced to us to be such. The like whereunto I may say of those ill weeds mention'd in the second Article, Superstitio, Heresie, Schisme; which we here ingage our selves to endeavour the Extirpation of. Here the engagement reacheth not to what ever shall be called by these names, (The fews Religion. Festus calls it Superstition, Acts 25. The Christian Religion by the fews is called Heresie, Acts 24. And our first seperation from the Church of Rome, is by them called Schisme,) but what shall be evidenced so to be by the light of the Word, and consent of the Churches.

Alleg. 2 But you wil say (in the second place,) Though happilie we may sweare in sudgement, understanding what we swear to, yet, how in suffice? how in Righteonsnesse? Here is the Pinche, Seeing there is somewhat in this Covenant, which we engage our endeavours for the extirpation of, which the Law hath planted, If not the Law of God, yet the Law of the Land. It is Prelacie, by name a Plant (say some) of Gods own planting, planted by the hands either of Christ himselfe, or his Apostes, or at least of Apostolical men in the times of some of

Acts 25 19. Acts 24 14.



the Apostle, And as planted them, so watered by the Churches of Goft in all succeeding ages. And shall we find our selves to endeavour the rooting out of a plant thus planted, thus watered ?

A. Mistake it not. It is not Prelacy, (at least not this Prelacy,) that ever yet made this Clayme. True it is, Episcopacy hath done it, (with what right, I leave it to those who are able, to judge,) but Prelacy never. Prelacy (as the word hath been commonly taken amongst us for my own part (if I have not mistaken it) I have ever looked upon it as an Exerbitancy of Primitive Episcopacy, an Excrescence from that first Stem, and a thing distinct from it. Sure I am the Prelacy here spoken of is: Which, what it is, the next words explaine, viz. the present Church-Government by Arch. Bishops, Bishops, Chancel- Mr. Cafe. lours, Commissaries, &c. This is our Prelacy; The totum conjunctum, the whole body of the present Hierarchy, being thus clothed, thus circumstanced, thus attended with such a subordination of officers, some of which (most of which) never yet had the face to plead a Jus divinum, or yet Apostolicum; neither hath the Church of God at any time found them (to fay no more) any fuch armin's succeptings, Helpers, Governours, or I Cor. 12.28 (as the new Translation renders it, putting them together) Helpers in Government, that it should have any reason to defire the continuance of them. This is the Prelacy which wee here ingage our endeavours againft.

Not everie, not all kindes of Prelacie, or Episcopacie, Master (I speake now in the language of others, such as being of Connsell in framing and contriving this Covenant, should Engagement know the meaning of it, and no friends to this Prelacy I am Preached fure.) Not Prelacy in the latitude of the notion thereof. No. Some and publish-Materials of Prelacy, whitever Government wee have must ed by Order, vet be left. There camot be a Partiament without a Speaker, nor yet'a Committee Without a Chayr-man, nor yet an Enquel

and Master Cafes Quarrell of the Covenant.

28.

or Fury without a Foreman; Thus in the State, and thus in the Church. There cannot be a Synod, an Affembly, a Clasis, a Presbytery without a designs, a Prafes, a Primus Presbyter, one first in order. And this in the latitude of the word) is Prelacy. Not all Prelacy then, nor yet all Episcopacy. Paul speaking to Alts 20. the Elders at Ephelus, and writing to the Elders at Philippi he

calleth them omnions, Bifhops. And should it be supposed Phil. I. I. that Episcopacie being Circumcised (to use the word of my Authour) from these exuberant Members, and Officers; stripped of this unnecessary Equipage, and reduced to the primitive simplicitie of Bishops and Presbyters, should by Authority be conceived to be a meet and convenient Government for the Church in this Kingdome, it is not conceived that any man should stand engaged by vertue of this oath and Covenant to oppose Authoritic, in endeavouring the extirpation of it; That being not this Government, but a new Government. Now wee doe not sweare against what is not. Neither can a man properly be faid to endeavour to eradicate that which as yet is not planted. Nay more. Shall there be an Episcopacie or Prelacie found in the Word as the way of Gospel-Government which Christ bath bequeathed to his Churches, and this be made appeare; We are fo far from swearing to extirpate such a Prelacie, as that rather wee are bound by vertue of this Oath to entertaine it as the minde and will of lesus Christ. This I have spoken, (not in my own but in others words) not to declare my own private Opinion in this great controverse of the Times, the point of Church-Government, (accounting it in my felf in this Juncture of times too high presumption to anticipate or forestall the Judgment of that Penerable Conventien, before whom this controversie now depends, expecting a speedy and faire Decision according to the evidence of the Word) but onely to endeavour a satisfaction to those of my Brobren or others, who possibly may conscientiously stumble at this stone, the supposed fin Divinum, or Apostolicum of Episcopacie.



Government, yet a fun humanum is. Though it be not of a Divine foundation, yet it standeth established by the Law of the Land. And being so planted, how can we engage our selves to

endeavour the rooting of it out.

A. Here, not to diffute what I cannot determine, (nor, as it is supposed, any other) whether it be in every part of it eftabliffed by the Law or no. Let it be yielded that it is. What then ! Shall we conceive our felves thereby to concluded and Anue up, under this Government, as that what ever inconvenierce we shall finde therein, yet we may not by lawfull ways and means, feek, and endeavour the alteration of it. It is a cafe which Subjects scruple not in the Laws of the Land; nor yet Freemen and Burgeffes of a Corporation, or Members of the like Society, in the formes of their Covernment. Though (worse to defend and maintaine them, yet finding by experience some evident and notable inconvenience in them they will make no fcruple (neither need they) to endeavour by lawfull ways, and meanes a Change and alteration in them. Laws, and Ordinances and Forms of Government though very. usefull in the first institution of them, yet afterwards through change of times, they may degenerate; and become unufefull. it may be preindiciall and detrimentall, croffing that very end for which they were ordained. Thus is it with hamane Laws and Confitutions, the best, the wifest of their; they are like the men that made them , matable ; not unlike those liquours; which will grow flat and foure with standing. It is the Priviledge of Godo Laws withey never degenerate, never prove nonfifully much lefte devimment to the perfons to whom they are green, and by whom they are observed. But Humane Laws and Constitutions may, which when they doe, no reasen why men should be so irrecoverably concluded affect their, as that they fliciald not by law an WY9W ways

ways and means (let that still be carried along) feek an alteration for the better.

that we would not be unwilling with fuch an exchange. But in the mean time Alterations of this nature are dangerous, as in

the State, fo in the Church.

A. True, they are fo; viz. where they are managed by precipitate or finifter counfels, not carried on with due deliberation, & advice, specially where this exchange is made by Gueß and not by Rule; But that (I trust) will not be found to be our condition. If multitudes of unbyaffed Counsellours promife fafety, (bleffed be God) as yet the Kingdom wants them not, whether for Church or State. And with what deliberation they have hitherto proceeded in agitating the businesse of both (specially of the Charch,) let their Enemies judge, wherein their Protestation is (and I think wee are bound to believe it) that all shall be done (as neer as may be) by Rule; And that not by a Lesbian, leaden Rule; (fuchas the Rule of Prudence is. which every one may, bow and bend to his own interests) but by the inflexible Rule of the Word. Which if this worke be framed by , we hall have no cause to tear the alteration. Specially if we confider the condition of the present Church-Government (no Government) among ft us, which indeed is little better then a Nullitie, an Anarchie, a meere name and hadan of Government, the Coercive pomer (which animates any Government, (being indeed the very foul of it, without which it is but a cadaverous, and liveleffe Corps) being alreadie by an over-ruling hand of a most immediate providence, taken away, and that by unquestionable authoritie. Now, it is a received Maxime, Better any Government, then no Government; Tyranny then Anarchy. What the inconveniences of the one (the prefent No-Government) are, the Church of God amongst us already feels to her eminent hazard. What ever the succeeding Gal wern-



vernment shall be, yet may wee promise to our selves in it 2

comparative happineffe.

Some other scruples possibly may be started, but I want time now to let flip after them. Neither are they fuch (I fuppose) but that a little charity yielding to the present necessity, will foon take them up, affording them a faire construction, and Resolution.

What then remains, but that this first branch of the Exhortation should take place with every of us, that wee would all of us loys our felves to the Lord this day in a Covenant in this Covenant, the maine drift and scope whereof the Preface and Introduction to it will affure you, is, The Glory of God, the advancement of the Kingdome of our Lord and Saviour Iefus Christ, the Honour and Happine se of the kings Majesty, and his Posteritie, the

true publick libertie, Safetie and peace of the kingdom.

And friking this Covenant with God, Let us then (in the fecond place) be exhorted to be mindfull of it. So the Pfalmift presseth it upon all the Lords People, 1 Chron. 16. Be yee always mindful of his Covenant. None of us here present but have 16. 15. made a Covenant with our God. Upon our admission into the Church to be wifible members of it, we entred this Covenant, the fumme whereof is (as I rold you) that hee fould be our God, and we would be his People. This Covenant many of us. (most of us I suppose) have ratified and confirmed in our receiving of the Sacrament of the Lords Supper. Happily fome of us (many of us) have upon occasion renewed this Covenant; It may be in some speciall diffrese, or upon the receiving of fome special mercie, wee have laid new ingagements upon our fouls, binding them with new cords, new Vows, new Refolutions. And this is the fervice which this day our God by the hand of Authority cals us unto. O let us not then be unmind full of this Covenant. Take wee heed of forgetting it. It is that which Moses chargeth upon the people, Deut-4.

Víc.

Deut. 4. 23.

Take heed unto your felves lest ye forget the Covenant of the Lard your God. A Caveat very necessary; this being a thing which we are very subject to forget; and the forgetfulnesse thereof being menow to let hip after the o.

of dangerous consequence.

I Subject we dre to forget it. As for our Covenants with men we easily remember them; especially if they make for our advantage. But this our Covenant with God, (chough moft advantageous to us, all the advantage being ours, God is no ways advantaged by our Covenants; They are neither, Honor nor Profit to him, both to us. That we may be confederated with the great God of heaven and earth, what an Monour? And that we may be interested in all the promises of this life, and a better, what a Benefit ? yet (for all this) how subject are we to forget it . An infirmity which we have drawn from the loyns of our first parents. They being placed in Paradice, in ftate of Innocencie, yet how foon did they forget the Covenant of the Lord their God? This are we much more subject to. A truth which experience will make good to every ones foule. Those Vows and Covenants which some of us have made with our God in time of diffresse and trouble, how soon are they forgotten? Not unlike Seamens vows, which in a freffe at Seathey make freely, but no fooner come a shore but they forget all. Such are our Vows and Covenants for the most part'which we make in our distresses; Not Covenants of Salt, (fuch was Gods Covenant with Levi, and fuch should his peoples Covenants be with him, Covenants for perpetuitie) but rather Covenants of Snow, which as foon as ever the Sun shines upon them they presently melt and vanish away. This forgetfulneffe we are very subject to, and therefore great need of this Caveat, Take heed leaft we forget the Covenant of out God.

Numb, 18.19.

> 2 The Forgetfulnesse whereof (in the second place) is of fuch dangerons confequence. An inter co all Evils, and that both



of Sin and Punishment. See both in our first parents. They forgetting the Covenant made with their God, and so venturing upon the cating of the forbidden fruit (a scale of that Covenant) they thereby let in all those evills which have overrun and drowned all their posterity; even a deluge of sin and misserie.

1. No such an inlet to evils of sin as this. Whence is it that Christians, (I mean nominal Christians) they dare let loose the reyns to licentiousnesse, yielding up themselves servants to sin and Satan in the obeying and sulfilling of divers inordinate Lusts, in adventuring upon sowle, and (it may be) scandalous evils? Certainly they have forgotten the Covenant, of their God. It is that which the wise man sayes of the Adul- Pro. 2, 16

lous evils? Certainly they have forgotten the Covenant, of their God. It is that which the wife man fayes of the Adul- Proterous woman, Prov. 2. She for saketh the guide of her youth, and 17. forgetteth the Covenant of her God. The latter a Reason of the former. She for saketh the guide of her youth, giveth over herselfe to adulterous loves, and inchast imbraces of strangers. Why? Shee hath forgotten the Covenant of her God; that is, her coniugall vow, and promise made in the presence of God. And whence is it (my brethren) that our hearts generally are so ready to run out inordinately after the Creatures, bestowing those affections upon them which wee owe peculiarly to God and lesus Christ? Surely we have forgot; at least do not, as we ought, remember the Covenant of the Lord our God, to set him up in our hearts, to love him, feare him, honour him, trust in him above all other things.

it is that God threatens his people with the sword (of temporall judgements the worst) I will bring a sword upon you that shall Levis. 26 awange the quarrell of my Covenant. What was the Quarrell 25. of his Covenant? Why they had forgotten it, and forgetting had violated it. This lets in the sword, and with it Pestilence,

17.

and Famine; as attendants upon it, (as it followeth in the next words.) Of such dangerous consequence is it to forget this Covenant which we have made.

On the other hand, the Remembrance of it is of great use. Usefull in restraining us from fin, Usefull in putting us on to duty. In the one a Bridle, in the other a Spur, both ways very

usefull.

Víe 3

And therefore (in the fear of God) give way also to this second branch of the Exhortation. Remember yet the Covenant of the Lord your God. This it is that the Lord here in the Text putteth his people in minde of, giving them a hint of the Covenant which they had forgotten, that being put in minde of it, they would be faithfull in it, not thinking that Ceremonies, and Sacrifices, and those external observances would serve the turn, but that they would apply themselves to performe the Conditions of the Covenant.

Use 3. And this let every of vs (in the third and last place) be excited to doe. So Remember wee the Covenant of our God, that we may be faithfull in it. Faithfull in performing the conditions of our part, the summe whereof is bound up in this

one werd, obedience.

True it is indeed, when we have done all we can do, yet we shall fall short of that exactnes of Obedience, which the Law requireth; there will be many failings, many infirmities. But let not these discourage; knowing this for our comfort, that these failings, where they are not allowed, but bewailed, and striven against, they are not properly a breach of this Coves nant. The Covenant that Gods Saints are under (being in Christ) it is not a Covenant of Works, but a Covenant of Grace. In the first Covenant the condition of our parts was, an exact and perfect obedience, so as the least failing, the least deviation or swerving from the Rule was a breach of that Covenant. But this Covenant it is established upon better promises, and



and better conditions; the Lord herein requiring from us not Exactneffe but Truth, Sincerity, Uprightneffe. Walk before me, Gen. 17. and be upright. So as every failing, every fraying from the 2. Rule is not a Breach of Covenant, follong as the heart is warright with God, not allowing it felf in any known evill, any fintull Commission, or Omission. These are the breaches of this Covenant when the heart shall fit loafe from God, taking in any finfull lufts to give entertainment to them. And this take we heed of. How ever there may be, and will be many flips, many failings in our course, yet take heed of fins against Light, against Conscience. Take heed of letting in, and setting up any finfull luft in our hearts against the Convictions of the Word. This were indeed to deal fally with God in his Covenant, A Grime which the Church washeth her hands of, Plal. 44. All this is come upon us, yet have We not dealt falfly in thy Covenant. Pfal. 44. At that time the Church lay under great preffutes, great affi- 17. ctions. All this is come upon us, All thefeevils, thefe fufferings. Yet she professeth her integrity. She had not dealt falfly in the Covenant. What is that ? The next words explaine it. Our heart is not surned back, neisher have our steps declined from thy may. This it is to deal falfly in the Covenant. When a mans Verfe 18 heart is turned back, and thereupon his steps decline from the way of Gods Commandements, so as hee walketh on in any finfull way. O (my Brethren) let it not be layed to the charge of any of us, that we should thus deal fally in the Covenant of our God. And therefore, though perfest wee cannot be, yet labour we to be upright and fincera. Let not our hearts be turned back from our God, but let us walke before him in the confrant, and confcionable endeavour of an univerfall obedience. Thus remembring and keeping our Covenant with Godinow be we affured that God will remember his Covenant with us. He

remembreth his Covenant for ever, faith the Pfalmist in that Pf. 105.
105 Pfalme, which Text if we compare with the forenamed 8.

Belgation of our cry H. Mearls, Lives, Families. Now every

orded, and from whence it is taken, wee may take notice of an observable difference in the reading of this passage. In the Pfalme, the words run in the third person, as spoken of God, He remembreth. In the Chronicles you have them in the second person, as spoken to his People. Remember yee. Put them to-

person, as spoken to his People. Remember yee. Put them together, they will afford us this usefull observation. That if we Remember our Covenant with God, God will remember his Covenant with us; And because he Remembreth his Covenant for ever, therefore let us Remember it for ever. Herein God for his part will not be forgetfull; unfaithfull. It is the first branch of Solomons prayer at the Dedication of the Temple. O Lord God of Israel there

2 Chron. 6.14.

not be forgetfull; unfaithfull. It is the first branch of Solomons prayer at the Dedication of the Temple. O Lord God of Ifrael there is no God like unto thee, &c. Which keepeft covenant and mercy to thy fervants , that walke before thee with all their hearts. Maike it. Though there may be many flips and failings in the walkings of Gods people, their foot may often tread away, yet walking before God with all their hearts, in uprightnesse and fincerity, the Lord will keep Covenaut with them, and them mercy to them in pardoning their fins, accepting their fervices, healing their infirmities supplying their wants; performing unto them all the conditions of the Covenant on his part. What he hath spoken with his mouth, he will performe it with his hand (as it followeth in the next Verse.). And therefore let all our care and folicitude be, how to performe the Conditions on our part. How we may keep close to God, and walk before him. Walk before me and be upright. This is that which wee have bound our selves to by Baptisme, and confirmed in the Lords Supper. And this is one main thing which wee are now to engage our felves unto in this Covenant which wee are now to enter. So much you shall finde in the Chole of it, the last Arricle, (which you may observe to be let forth in a different Charader, as I conceive it) purpolely to fet a note of observation upon it, the fumme whereof is Perforal Reformation, the Reformation of our owne Hearts, Lives, Families. Now every

of.

Verfe 15.



of us (in the fear of God) have a speciall eye upon this, looking upon it in the sirst place, though here set last, beginning our practice, where the Covenant ends (as it is the Rule of Genesis, and Analysis). Every one beginning at and with himself, each one indeavouring (as the words of the Article run) to goe before another in the example of a real Reformation. Having practited upon our selves such, our owne Hearts, Lives, Families, Then be we, as we may, all of us in our places, and according to the opportunities offered us, subservient unto the Publick indevouring to promote the great work of a Publick Reformation of what is amisse in Church, or State, which wee are to doe, all of us by our Prayers; those that have abilities, by their Purses; those which are called to it, by their Counsels, Magistrates by their Authority, Ministers by their Doctrine, People by their Obedience. This doe we for the general.

Withall, having an eye to the feverall particulars contained in this Covenant, which may any wayes conduce unto that great and bleffed end, the effablishment of the true Religion of God amongst us, with the resoring and seeling of a true peace.

and happineffe both in Church and Senter

And to that end let mee direct your eyes to three or foure particulars of great consequence, tending directly to that end. You find them altogether in source words of the second Article, where we engage our selves to endeavour the extirpation (as of Popery and Prelacy) two things obvious to every eye;) so, of Vsurpution, Herose, Schisme, Profunencis. Four words of great importance. Happily some of you do not so clearly understand the meaning of some of them. Give mee leave to touch upon them a little, that you may both know them, and your day concerning them.

ways, and meanes of their owner deviling establishing their Mat. 15.

E 2

In-

Introducing humane Inventions into the Room of Divine ordinauce, making them either Pars or Medium a Part or Means of Divine Worship. Teaching, or practizing the fear of Ged by Ioh. 29.13 the precepts of men. This is Superstition, whereof what ever relicks may befound amongst us, and evidenced to be such, we all fland obliged by vertue of this Covenant to feeke and indeavour by lawfull ways and meanes the Abolition and Ex. tirpation of them.

> The second and third wee may put them together (being ncer akin, Cofen German;) Herefie and Schifme : The one an

errour in Audement, the other in Practice.

Herefie: An erroneous opinion touching some Article and principle of the Christian Faith, obstinately maintained against the evidence of the word. This is properly Herefie to which there are these three things required. 1. It must be an errour about some Article of Christian faith, which is either of or neer the foundation. 2. It must be an errour evident to bee fush by the light of the Scriptures, and general confent of the Churches. 3. It must be an errour obstinately maintained and pertinaciously held after conviction and lawfult admonision, Put thefe together they make up formall Herefie, Herefie properly fo called . An evill weed, not to be suffered in the Garden of God. One of those workes of the flesh which Saint Paul speaketh of, Gal. 5. The Gal. 5.20, workes of the flesh are Herefies. Of dangerous consequence, pernitious, not only to the perfort tinted within bucco the Church whereining tollerated. An infectious evill foreading Gangrene of a diffusive nature, very apt to spread and communicate it felfe, infinuating it felfe into the breafts and befomes of men, for the most part, by may of fair and smooth precences and enticements. The Whore of Babylans Cup wherein thee giveth her poylon to drinke and a Golden Guy . In this respect (amongst others)it is that Herefie is elsewhere in the Revelation compared to wherdome, Revel 1 4. Those which follow the Lambe, (the

Rev.7.4.

(the true professors of the Gospel) they are said to be such as as were not defited with women, for they are Virgins. The fimpli- Rev. 14.4 city and purity of the Orthodox faith, that is virginity. Herefie is whordome; A fecretly enticing, futablely feducing evill; conveying it felfe (as poylons for the most part are) with fome sweete mixtures, the mixtures of some sweet and precious truths. And furely fuch are some of those Errours which Ay abroad in the world at this day. That (amongst other) of Antinomianisme, which underacolour of exalting of Christ, & ferting up free grace (the most glorious pretext in the world) trample upon Mofes, beating downe the Law, that Law which Christ came to establish, not allowing it any directive power to be fo much as a Rule of our obedience, withall, taking away all fenfe and confcience of fin (as fin)in the Regenerate, An. Herefie of that dangerous confequence, that unleffe it be extirpated, and rooted out, it will endanger the eating out the beart, and bowels of all true Religion.

3 Schisme. The word fignificth a Rending, a taring, (winua, a now) and it is nothing but a Rending and taring of the Unity of the Church. As when men shall make divisions, and factions in a Church, breaking it into pieces, and parts. Such were those Schismes in the Church of Corinth, (to the Apostle calleth them, I befeech you brethren that there be no divisions amongst you : I Cor. 1. 10. Manara, (faith the Origi-1 Cor. 11. nall,) Schismes) where some were followers of Paul, others 10,11,12 of speller, a third of Cephas, a fourth of Christ, fo breaking the unitie of that body, that Church: Or when any fall, Communion with a true Church. Such a Seperation (faith our Learned Doctor Ames) by a special appropria- Ames tion most rightly deserves the name of Schisme.

Which yet must be warily and tenderly understood! Not that every withdrawing from fome particular act of acts of Communion with a Church wherein men conceive the t Council

they.

they cannot participate without fin, should be presently called, and accounted a Schisme. It was the Case of many of late times in the point of Kneeling at the Sacrament: They durft not hold communion with the Church in that particular alt, because of that Geffure, about which they were not fatisfed. This partiall, and peaceable, withdrawing, meerly out of tendernesse of Conscience, cannot properly be called Schifme, fo long as the Church is still owned and acknowledged and communion held with it in the mayn. But where there is a totalis seccessio, a totali departure and Seperation, an absolute renouncing and rejecting of all Fellowship and Communion with a Church, a true Church, and that upon this ground, because they adjudge it to be no Church, or an imperfect and defedive Church; defective in her Constitution, or Administrations and ordinances, Certainly; if there be any Schisme in the world this is Schisme, and that most properly so called.

An evilweed also, no lesse dangerous then the former. Some comparing them together, Herefie and Schisme, have aggravated this above the other, as conceiving it to be the more

les, Com. dangerous of the two.

And furely dangerous it is, not onely to the person himselfe

who maketh this Schisme, who hereby

I Excommunicates bimself, cuts off himself from Fellow. Thip, and Communion with the Church and People of God; depriving himself of Church-Priviledges, as also of the publick ordinances, the means of his Edification and Salvation, to which God hath promifed a speciall concurrence

2 Besides, running out of the fold, hee thereby exposeth himself to the Wolfe. And hence it is that those which have made fuch a totall feccession, and seperation, they seldom stay there, but are carried on to further and more dangerous er-Tours, as to groffe Anabapti me, and Famili me, and what not?

2 But dangerous also the Commissie to the Body of the Church



Church, which by this means is rent and torn, and dismembred. Which what it is to the Natural body, what danger, and what Torment, they which have felt it, can tell. I wish they which fland guiltie of this evill were but as apprehensive and fensive ble of what it is to the mysticall body, how detrimentall, how dangerous: What it is thus to divide Christ: thus to defoile and contemme the Church of God, (or despife yee the Church of God? faith Paul to some of his Corinthians); A thing of fadder Confequence, then I believe it is generally apprehended by most of those; who upon every flight diflike, presently fall to Partiall, and from Partial to Totall Seperation. The Lord heal thefe breaches.

In the mean time, who ever they are that have taken, or shall take this Covenant, let them take notice, how by vertue hereof they stand ingaged to endeavour the Extirpation of both these evill weeds, Herefie, and Schifme. A charge which as it lyeth upon all, so after especiall manner upon publike Perfont, Magistrates and Ministers. If wee then speake ag inft both the one and the other, you must beare with us : It is no more then we are bound to do. And if you that have Authority in your hands, do not improve it; for the suppressing, and eradicating of both, fee you to it, for my part I doe not fee how you can be acquitted of this Oath, wherein the obligation is fo exprest, that you shall endeavour the extirpation as of Herefie, lo of Schisme.

4. The fourth and last is Prophanenesse. A bitter and poyfenous weed. A Roote that beareth Gall and Wormewood (49 you have it described, Deut. 29.) Such a Roste none will suffer to Deut. 29 grow in their Gardens, much leffe God in his. O let it bee the joynt endeavour of all and every of us to pull it up, to roote it out, Private persons, every one roote it out of his own, Heart, Month, Life, Parents and Mafters roote it out their



Families, not suffering it to grow within their walls. Every Pf. 101, 9 One taking up Davids and Foshnabs resolution. Hethat were 105.24.15 keth deccit shall not twell within my house, hee that telleth lies shall not tarry in my fight, Pfal. 101. As for me and my house wee will serve the Lord. Jofh. laft. Ministers endeavour to root it out of their Congregations, laying the Axe of the Word to the Root of it. Magistrates to root it out of their Jurisdictions, and that by a due execution of the Laws upon publick offendours. Such Laws you have divers ; Laws against Swearing against Drun. kennesse, against Sabboth-breaking, &c. all branches of the fame Root, Prefanenesse. Now take ye notice of it, that this Covenant bindeth you to a more frict, and impartiall execution of those Laws, then ever heretofore. Thus joining together. Word, and Sword, Ministers and Magistrates, there may be some hope of extirpating of this bitter and deadly weed, which hath overrun and almost overspread the whole Garden of God. being so rife in every City, every Town: And that that being extirpated, and rooted out; Piety and true Religion may come to put up head, and flourish. Which let it be the Fornt defire. and mayn Designe of every one that either hath, or shall joyn

FINIS

grow in their Gordens, the collected Staden less to less in your endeavour of all and every seasons to produce the states. Private persons every one constructed the best white the best wants and that is come it of

have it defended, Door 29 10 See has America

on is for expectly, that viousing I endeavour it exists that

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The L. Fairfaxes victory at Selby, and an exalt Lift X 11136.47
of the Commanders and Officers taken there.
The suppression of Milliantley's insarrettion in Scotland.
The subtrelation of the proceedings against the Archb. of Canterbury.



Fairfax

Sir Thomas

Mercurius Civicus

gameta LONDON'S amente

INTELLIGENCER:

Truth impartially related from thence to the whole Kingdome, to prevent mif-information.

From Thursday April 11. 10 Thursday April 18. 1644.

Ur last and certaine news from Yorkshire deserves the first place in this Intelligence, which as it was informed by a speciall Messenger sent from Sit Thomas Fairfax to the Parliament on Wednesday last April 17- it followeth: that upon the advance of the Lord Fairfax from Hull, with so Troops of Horse on

Friday was sevennight last he joyned with Sir Tho. Fairfax and Col.
A a a Lambers,



Lambert (who made up above so Troops more befides Foot) at Leds; from whence, having left 500 Foot there, and two Troops of horfe at Bradford, they advanced towards Yurke; in their paffage to which place they came necre Selby, where (shough unexpected) upon their approach thereanto they heard the Enemies maine body was: whereupon, being about 5000 ftrong in Horse and Foot, Sir John Meldrums 2000 Foot being also with them, on Tuelday April 11. they made an onfet on the Towne about 11 a clocke the fame day, and after about two houres fight, with the loffe of about so men, they obtained the faid Towns (though firongly fortified) and tooke prisoners hereafter-mentioned, viz,

A Lift of all the Commanders and Officers taken at Selby, April 11. 1644 by the right Honourable the Lord Fairfax, and his sonne Sir Thomas Fairfax, with Colonell Lambert; being 2 Colonels, 3 Lieutenant-Colonels, I Major of Horle, 3 Majors of Foot, 12 Captains of Foot, 23 Lieutenants, 12 Enlignes, 6 Cornets. 5 Quartermasters, 62 Corporals, Sergeants, Trumpets, and Drums, 1600 common Souldiers, and 2000 Arms.

Cap. Washington Majer of Horfe. Colonels. Thomas Turner Colo John Belleffis, Matthew Wentworth Cap. Cholonley Iohn Salvin, Captainbrother to Henry Bellefir, Governor Majors of Foot Lientenante of Tork, Commander in chiefe. Molda Henry Hisketh. 3112 Captains of Foot. Str Tohn Ramofden Co- George Rogers londly Dimed Sedlington Thomas Scudamour John Shelden Lieutenant-Colonela. Captains of Horfe lohn Kirke William Hall Thomas Strick-Richard Horfefield Cap. M Robert Con Christopher Grimston Michael Warton Cap. See John Bagfhan. Richard Riggs

wil Noush Jobn Lifter Tobs Tackson Richard Degit Jobs Jackfore Matthew Cordevile George Waterhouse Andrew Harper Robert Pollardi Iohn Wanfrite Marben Middleton. Henry Conters Francis Price Wil. Wilkinfon, Lieutenants of horfe. Henry Rodman Paul Errington, John Vavalour. Robert Wright Michael Pirtey John Chapham, Tobu Linced. Patrick Gray Lieuxenanti Lieut. Rockets Corners of Horie more, whose names not taken Lieutenants of foot. when this expresse Ferdinanda Stanles Arthur Dyke. Was fent. Tobias Hatton. George Turner Enfignes of Foot-The Smith Nicholas Crew. Robert Tefferfon Iohn Kaep Companies. John Bradboner William Howler William Bacon. Peter Mufters. Randall Evans Henry Scudamon Stephen Geere John Dunbell. The. Conyers. George Carter John Bill. The lackform

> Corporals, Serjeants, Trumpets, 62 in all. Common Souldies, Horfe-men and Foot mixed 1650."

A Drake and a Saker-7 Barrels of Powder.

16 bundle of Match, and great store of Bullets

2000 Armes or thereabouts, for the most part difperfed a

mong the Souldiers.

There are 16 Colours of Horse and Foot already brought into Selby, befides what were taken in the purfuit of the Enemy, they being followed to Ferribrige, and within 4 miles of Yorke, and I'me of them fled to Pomfret, and in the way there were many more taleen and I line.

Many Ships, and the Pinaceupon the Road, which was faken as Gunsborough.

In this onfet our Forces fell upon the enemy in three places, the first was led on by the Lord Faufax; the second (namely the horse by Sir Thomas Fairfax ; and the third by Colonel Bright, brother to Co-

Colonel Lambert, the successe was disputable till the horse entred the breach.

The same Messenger certifies that in his passage through Lincolnshire, the Town of Boston was in a good condition (and so far from
being taken or besieged, as the Malignants had often reported this
weeke) that the enemy had not come as yet never then within three
miles of it, and that there are few or no forces of the enemies appeare
in any parts of Lincolnshire, but what are either at Newarks, or fortifying themselves at Lincolne, and that he doubts not but that ColKing will be able to encounter with any party they shall send to meet

The Marquesse of Newcastle will be much straightned by reason of this defeat of Col. Bellasis his forces, it being the onely reserve he had for his Army and the party which were sent forth to gather con-

tributions and to get provisions for his Army.

On Tuesday April 16, the Archbishop of Canterbury was agains brought to the house of Lords. The proceedings against him (as formerly) were then managed by Serjeant Wild and Mr. Maynard.

The Articles they then proceeded upon, were the fift and fixt of

that originall Articles, and the ninth of the Additionall.

The substance of the Charge was:

That the Archbishop of Canterbury had caused a booke of Canons to be composed, published, and put in execution; in which many matters were contained contrary to the Kings prerogative, to the fundamentall Lawes and Statutes of the Realme, to the rights of Parliament, to the propriety and likerty of the Subjects, and matters tending to sedition, and of dangerous confequence, and likewise that in those Canons there was a very dangerous oath enacted, which he himselfe tooke, caused others to take, and imprisoned the Bishop of Gloucester for not taking it.

The first thing that was produced for proofe of that charge was

the original booke of Canons, subscribed with his owne hand.

Next, that the Archbishop was a prime actor in those Canons, for proofe whereof, his Diary or Memoriall of his owne hand-writing found about him by Mr. Prynne about Inne last was read, wherein in feedown as followeth:

May 26, 1640.

Friday, the Convocation fate after the ending of the Parliament till.



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May 29. and then ended, and they made in that time 17 Canous; which I hope will be neefall to the Church.

May 29, the Bilop of Gloucester was suspended for notorious scandall to the Church in resusting to subscribe to the Canons without reservation; be was before suspected as inclinable to papery.

July 30 Friday, I tooke my Outh to the new Canons, and after me the

Bishop of Landon and after him the Bishop of Gloucester.

Mr. Majnard proceeding, faid, that he could tell their Lordships how by shele Canons an Arbitrary power was given to the King. That such an Arbitrary power was faid to be given to the King by the Law of God, by the Law of nature, and by the Law of the Land, and it is also set down as a positive rule, that we are not to take up any defensive Armes, upon any pretence what soever, and then there is an Oath in which the King is in a manner excluded from his government, and every man in the Kingdome be made submissive to the Clergy, for if he be excommunicated, which they would soone doe for any trifling occasion, then they must kneele down before the Prelates and sweate, Purere mandatus Ecolosius, (that is) to obey the commands of the Bishopt. The very same course which Pandalphus the Popes Legate tooks with K. John, when he was to resigne his Crown and Kindome to the Pope whelicks which, he endeavoured to make them unalterable, and as the Laws of the Medes and Persians.

Mr. Maynard further added, that he could tell many other things out of those Ganons, but he would proceed no facther by reason that both Houses of Parliament had passed Votes against them of the 14.

of Decemb 1644 which were then read.

Then he proceeded to the fixth Assicle, which was, That the Archbishop had traiteror fly affumed to himselfe a Papall and Tyrannicall power both in Ecclesisticall and Temporali matters, which was proved by his affuming and taking to himselfe divers Titles of the

Pope.

For which purpose there were severall. Lettors read, written at severall times from the University of Oxford to his little Grace, in which these titles were given him in the Universities superscriptions, wiz. I. The most sacred to your Holinesse. That he was full of the divine Spirie then poured forth, wiz., about Whitsintide.

3. Optimus maximus, The best and greatest Rege of te, a title much tesembling that of Cardinall Wolfer, Ego of Rex mem. 4. Sanditatio vestra



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peffra colondiffina. 5. Afterward, about the time when he was maile Archbishop of Canterbury, and the Bishop of London Lord Trees furer, he had the title of Pontifex Maximu, the Popes owne title. adding concerning him and two other Bishops, is rus (mesning his Majefty) credit animam, coe, the one had hie foule, the other his children, and the third his treasure. 6. Ampliffima Divinivatio Ciferna. the most full Cifferne of Divinity. 7. Angell and Archangell, and what too much ? S. Sauditatie veftre deveriffma ancille Gron A. cad; that is, The handmaid to his Holimeffe. Then a Letter fine co his little Orace fince the beginning of this Pathement was raid, del tol Novemb. 9. 1640 which begins Atoniam Reverend fime Cana cellurie; and amongst others these expressions, Itte que relier non frat Regula, que prior corrigenda ef Religio, that he was rightes then the Rule, and that Religion might be correlled fooner then himfelfe. Sine to falutem for are non pofficmus, without him they could not expost health; and subscribed, Sanditani vofire deverifima cutris Oxon, Acad.

To these ticles when the Archbishop pleaded, That he could not helpe it if they gave them unto him, he never defined them, and surther said, That Smilliffina & Sacratiffina, were elter given to Saint Austin and other Fathers, which they tooks to themselves. It was answered by Master Majnard, That there was much difference betweene Sanctity in the abstract and in the concrete, and that in his understanding it could be no leffe then meers blasphemy; and her thought it fell in with Herodrinne, to ascribe the glory to himselfe due to God; surther adding, that Quivacer confenses videne, his here gave consent; but his little Grace should rather have punished them for such blasphemous titles, then assumed them to himselfe.

Then they proceeded to the fixth Article, That he had endewoured by Papall power to exempt the Clergy from Temporall Jurify diction.

The first was in beaking these words in the high Commission, Heretofore the Clergy were not subject to the Civil Mugistrass, and he hoped to see in soagaine; proved by Master Pinston and others. The next was the Lord Major of London, Sir Nicholm Majoron Case, whom he forbade to bear up his Sword in Pante, which had been done in times of Popers it selfe; and when the Lord Lindson (then Recorder) and some of the Aldermen went to London house to passife



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pacie: him, he told them, That though the Church had been trampled under foot for above these hundred years (that is, fince the time of Reformation) get be hoped is would be raised higher within less then an hundred years. Proved by Alderman Raymon, Master Marsh.

The like prohibition was given to the Lord Major of Yorke, tellified by Alderman Hoyle then prefent, and also in Salisbury, Exceter,

and other places

Then the Charter of Shrewsbury was read, which would not be granted to the Bishop, unlesse two clauses were put to, the one, That the Sword (the Embieme of Temporall Power) should not be borne by the Kings Lieutenant in any of the Churches there. The other that the Bishop of that Diocesse and his Chancellour should fit as Justice of the Peace during their residence there; and why, because (as he said) because the Cierry could governe best.

Then his Diary was againe read of March 6: 1635 viz. Senday william Inxon Lord Bishop of London made Lord high Treasurer of England; no Clergy man had the same since Henry the sevenths time: I pray God biesse him, that he may carry it so, that it may be to the welfare of the King and State, and now if the Church will not hold themselves to God, I can say no more, The Temporall Courts

must downe, The Church must up.

The next was the case of Mr. Middleson and M. Thorne Major and Constable of Arundell in Sussex, who were each of them fined an hundred pounds a peece for imprisoning one Lewis a Minister, for being drunke at an unseasonable time, and threatning to kill them, and at their sentence in the high Commission Court his little Grace said, that no Major nor any such fellow should meddle with any man that had taken holy Orders.

Another was that he kept in (against the consent of the Kings printers) a Corrector for the Press who had purposely taken out the word not out of the fixt Commandement, when some Bibles were printing, which occasioned much scandall through the Kingdome, the Commandement being printed, Their Balt commit adultery. Pro-

wed by lefesh Hamfest and G.Bland.

There were many other crimes then proved against him, to which his little Grace could give no satisfactory answer. His triall is to be against on Munday west. Thus much, (and I seare too much) of his little Grace, I shall now proceed to other intelligence.

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The Insurrection raised by Marquesse Huntley (a right Papist for persistions breach of promise) is now almost appealed since the comming of the Marquesse of Argile to Etinburgh, he onely tooke Provost Marshal and two Bailiss away with him from Aberdeen into his own country, and his whole strength (most being Papists) are not above 200, to quell which there is already a party sent to Edu burgh.

From Warwick it is certified, That the Lord Connay (having deferted the Oxonian party) came in thither the last weeks, and submitted himselfe to the Earle of Denbigh, resolving to take the Covenant entred into by both Kingdomes for the defence of his Majestie, the Protestant Religion, priviledge of Parliament, and liberty of

the Subject.

The well affected Maidens in and about the City of London (being themselves involved in the common danger, and not willing to subject themselves to the our-ragious usage of the Cavaliers) are now collecting what quantity of money shey possibly can amongst themselves for the raising and setting forth a Regiment of Horse in defence of King and Parliament, for which purpose they have already gathered severall large summes in divers Parishes, and particularly those of Dustans West (though by some thought otherwise disposed) have already gathered above \$3.1i. and it is not doubted but those other Parishes will raise considerable Proportions according to their abilities, so that every person setting to their helping hands, the generall distractions of the Kingdom may the some be brought to a wished period.

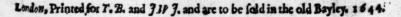
Our ill newes out of the West concerning the losse of Warham is now confirmed, and that it was through the persidiou nesse of one Captaine Morton, who received his demerit at the hands of the Soundiers before Prince Maurice his forces (or of some other in his name) their entrance into that Towne, but that can be but

little fatisfaction for our loffe.

One thing I omitted in the passages concerning his little Grace of Canterbury, which is that on Tucsday last (she day of his comming to trial!) there was a large popish picture formerly found at Lambeth among the Archbishops Antiquities brought into the Houle of Lords (where it yet remaines till occasion be to make use of it against him) as a restriction of his affection to popery. There are delineated in it the lively pout a sures of some ancient Popes, Cardinals, and Pathers, which by that picture are represented as inspired by and from the Holy Ghost in the similartude of a Dove-

Both Houses of Parliament have appointed Tuesday next for the day of solemne thanks string for the victory obtained by the L. Fair far and the rest, over the remnant of the M. of Newcastles forces at Selby, and Mr. Joseph Carell and Mr. Andrew Perme are then to preach before the Commons at Masgarets in Westminster.

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Communicating His Intelligence

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KINGDOME.

From Thursday the 11. of April, to Thursday the 18. of April, 1644.

Thursday the 11. past we had severall Letters purporting some great action between the Scots and the Earle of Newcastle, but from places so far remote from the action that we cannot think it ground enough to credit the thing, much lesse any of the particulars: There was a Mounte-banke also, that would perswade that the infantry of Newcastle should be destroyed, and not so much as a word of the routing of the Cavalry, most truth, for they must needs slie if the other become a prey; the Letters tell us that their horse that were in Lincolneshire, and other parts Southerly, are all gone North, to follow the Lord Fairfax and his son.

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This day we heard that his Majesties powers upon his atting the field, do not so fast increase as was expected, for they finde it very difficult to get another infantry, they threaten to shoot those that will not go, and the wife saith she will stand between, and the Gun shall kill both, it must be the Irish and Welch, that must do it when all is done.

And we hope the Parliament Souldiers will take care if they fall into their hands not to concurre in the act of tolleration of them, but send them to Purgetory as fast as they light

of them.

Others ay that he Majeries returne was for for want of power but because Sir William Waller was retreated, for as we hear he is come back to Walton, the Londoners being returned before reliefe came to them, whether Sir William will returne or not time will shew, why may he not lie still untill our other powers are ready!

The Houses thought it convenient to Order not to fit upon the day following because they had many of them buffnesse with the Citizens about the setting forth the powers desired, conceiving it as necessary to cooperate with them, as to make

Propositions unto them.

We had this day Letters that tell us that the enemy was fortifying of Lincolne, and had compelled divers in to be Array men, but that their powers were very weak, but whether

not too firong for ours we cannot fay.

There was this day news of a prize brought into Porsmouth, faid to be worth roose. It we doubt not but it will either prove prize, or we may borrow it upon publique faith. We at the faime time understood, that the refractory City of Winchesternot only refusing to pay contribution, but on the contrary going into the Cassle, with what they had that is to say, the chiefe of them, Sir Will Wallers forces, had the spoiling of the town, see how sad a thing it is to be in any extream, to smelt of a Bishop on a Papist, of the one side, and of the Barliament on the other, is present ruine.

Friday the Citizents declared their willingnes to fend our powers to the general Rendezvous, as hoping by this power to put fair sowards the ending of the mileries of England: They agreed at a Common Counfell, that three Regiments should go forth of Auxiliaries, which are the half of those compleated, and that if need required more should follow: The Officers and all things being scady, and that they be also paid by the City, and a Treasurer is to be in every Ward, and one generall Treasurer, to go along with the Brigade, so that they shall receive constant pay; great care both beene taken to get right, valiant, and understanding Officers.

We had this day a report, that that brave Souldier of the world, and an Italian Picolumny was landed at Dartmouth, as we suppose put in by contrary windes, being bound for Dunkirke he came a long we believe with that ship brought into Portsmouth, this is Exchange news, but whether

true or no time will tell.

This day towards the Evening came an expresse from the Scots Army, who put us out of doubt, and confirmed unto us that finee our last Lerrers norbing had past between the Scors and my Lord of Newcastle; and that the Scots Army lay in Sunderland and extended its quarters within three miles of Durham, and that the Earl of Newcastle, was in and about Durham, that the Scots had providions all, or the most, by Sea, and that daily ships were laden from Sunderland with Coales, and though there came not many to London, yet there did come divers, to Lyn, Bofton, and other havens neerer, which they did because of making thort returnes, and of being accommodered back with provision, the Scots intend to provide for they will affure the Coale Trade in Sunderland, and parts about; for by that meanes they will get provisions for present and pay afterward, and belides they wait for the coming of the Lord Fairfax, and Sir Thomas, who is with a formidable Army upon the way towards the Scots; we hope they will be augmented both by Colonell Lambert and the Manchestrians, and then we doubt not but to be able to trie about with my Lord of Newcaftle, and to venture upon an offensive polture, or cut him short of victuals then, which they cannot do him's worse displeasure, though he be fix thousand horse, and ten thousand foot.

Prince Rupert were understood this day hastens his recrute apace, being better accommodated with Armes and money at Newark, and thereabouts, then we at first heard; for by Letters we heare, that he plundered throughly the parts negreabout, which fell heaviest upon their owne friends, who had conveyed least away; and that his blessing might

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extend

Newark, as one of their own faith, telling them they could not do lesse, in regard he had faved them from the hands of their Enemies: He carryed away, faith the Author, fixty Carriages of plunder, Armes and Ammunition, and good store of Cannon; and is in all likelihood by this time joyned with the Irish, and hath welcomed Oneale and his Popish power.

Saturday, we were advertized that the horse and foote that went from Lincolneshire not finding the way so current to Newcastles Army as was expected, by reason of my Lord Fairfaxes 2500. Horse, and 4000. Foote, but as others think, and more probable understanding, that Gol: Cromwell was, commanded towards Alisburie, &that all the Affociated powers were to draw that way, were come with all the powers of the Lord Io: Hastings, Col: Lucas, and of Newarke, and fallen into Lincolneshire, and are got neere Boston, where for ought we can heare are not, so many experienced Commanders as were to be wished. This advance of the Enemy will much, impede the powers of the Affociation from Advancing; and Letters they fay are come, that intimate the powers cannot well be divided, and those powers must be either forced out or attended; otherwife they will make excursions as farre as Cambridge, but why may not a like number of 1500. horse, and as many foote go against them and fall upon the breech of them, and fight with them now; If they flay long, they will make returne with as many horse as Prince Rupent did of Mulquets, for the more of the column of the column of the same of

This day the Lords took into confideration the bufinesse of Propositions, and agreed, and at a conference acquainted the Commons, that they were willing the Committee of both Kingdomes should draw up Propositions, but confined them to bring them in by Wednesday night, otherwise they

would be at liberty to proceed as they faw good.

The Commons took this immediatly into confideration, and after a hot debate, purporting the shortheste of the time, implyed an impossibility put upon them, and to to be confined, could not be printed, but put off the surther debate to Menday.



This day we understood of a direction fent from a publique Jestite at Oxford, wherein he advised some of his friends and of the same function in London, to take care to sollicite such and such Chaplaines, requiring them to intimate the assurance of such and such preferments, if they endeavoured to make their Malters as much as might be against the Scots, and to hinder them from hiving to do with any thing of the Countill, part of the affaires betweene the parties, concluding that other wise Episcopacy was irrecoverably gone, and by consequence Popery, and all the glory of the Clegry, unless some bone was cast in betweene the Scots and Parliament.

By a Letter of the fixth of Aprill from Sunderland, we understood that there had nothing past fince the first skermishes, that the enemy waved battle, that he so empties the Country, that the old and young people whom he leaves behinde, are faine to come to the Seots Army for food:

The Lord Fair fax is very neere, two verily believe that they will fall upon action suddenly, for the Scots must advance, and Newpastle must remeate.

Sunday night came a Trumpet from Oxford, desiring either the coming of Sir Theodor. Mehezne, or some directions from him, what she should take; her mallady is obstructions in her stomack and upper parts, as ill rest in the night; but for any miscarriage, or being brought to bed, there is not any such thing neere; the is able in that respect to take a journey if need require.

Monday, the Commons took into confideration the business of Propositions, which we conceive are intended for to go with my Lord Generall, so that it shall be at Oxfords choice which they will take: The Committee of both Kingdoms have time untill Friday 26. to bring them in, we must not conclude, because Propositions are to go, that therefore we shall presently have peace; it is known we had a Plea once before, and yet nothing done, nor the least yeelding in the least circumstance: and therefore let this be remembred, that the greater the preparations, and the stronger the powers be that go forth, the more likely of a peace, and a good one: therefore who ever shall have a designe to buzze Articles of peace abroad, thereby to make lesse our powers and recrutes, is an enemy to a good peace.

This day we had news that Warum was taken by the ene-

ticall

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ticall Plots; are there none to be found that may be confided in? Have we not yet learned who to trust? If we must needs imploy suspicious men, fence them about with such of whose fidelity there is no question, as the States of the Netherlands do: we had thought our Victory would have gained us Towns in the West.

This day we understood my Lord Manchesters horse were at Huntington, you will see that Army come out flourishing

as the Spring.

There are that say Prince Rupers was beaten from Wem, but we do not hear of certain that he attempted against it: he hath other fish to fry, we wish he doth not fry them too well.

Tuesday we got knowledge shat my Lord Comay, and with him divers Captains were come from Oxford to Warwick, we hope there is no Serpent under that leafe, it is good to suspect, wife men are alwayes doubtfull; they say he hath brought great treasure with him, the Philosophers Stone it may be, let us not think the ship is drowning for all this.

Sir William Waller we understand is come to Farnham, not beaten, as the Oxford Party say, by an invisible enemy: he is in a good posture, being five Regiments of horse, the Kentish foot, besides his own, and the Long doners supply, which is 2300, horse, and 5000, foot, in all a brave Army,

and able to look the enemy in the face.

We understood this day of an oversure tending to an accord between the King and the Irith, not as the former, wherein they are to have a toleration, that was the last week with greatest considerate affirmed, the other is said to be thus: The English in Ireland have petitioned, that the Irish may be in the same state they were in, in Queen Elizabeths dayes, and that they being so accommodated, they will restore the English their lands, and halte their dammages, which done, they joyned are to raise and maintain 10000, men to go against the Scots, to drive them out of Ulfer, and to send as many into England to a siss his Majestic in the reducing things to the same state; whether of these are most like, let the Reader judge; the last is most like Bristoll; and it either of these be a fair Composition for their rebellion, massacres, &c. let the world judge; and also judge whether the Parliament do not well to distent from the same, and to give life to the Scots there, and should not do as well to send other powers, to distract the Ke-



bells in other pures, and keep them in such work, that they should spare but

few to come for England.

My Lord of Canterbury came to farther triall this day, try him as often as you will, he will appear nothing but droffe; though in divers Letters directed unto him, he is stilled, Santism vefera; His Hotinefe: which (as it was now proved) he admitted of, not reproving the University of Oxford

that fo filed him in feverall Letters.

We promifed in our fall to give you some more encouragements, to lay forth, fome their puries, others their persons, to augment the powers insended at the generall Rendezvous, but there hathfallers a tharp Wellwind fince, that was like to have troubled as, but we hope it will blow over, which if it do, and we get the day, for that must be Itill presupposed, and then belides, Parliaments being of other use then to bring moneys, and the Protestant Religion receive life and encouragement, we shall have these two other benefits; one is, to have all fach as have been wronged by plunder, burning, or other mileries of war, restored and made good, out of the grand Incendiaries effaces, that is those mens offaces, who hash not onely drawn his Majeftie by evill countell from his Parliament but alfoont of those that have voluntarily with purse of person assisted his Majestie: And will northis put foirit into us, and beart fiberall Contributions, and Subscriptions? What not shoot one or two arrows after all the rest to finde all that hath been loft? Not give one four more to go clear away with the Carlande Confident f this Kingdom should not be fet right in point of suffering, how milerable acondition would many thoulands be in, that have born the brunt, and hear of the day? Matter Holborne in his Argument for Mafter Hampden, faid, In time of war to disaccommodate an enemy, it was havefull to burn com, houles, to take hories, year the Mings hories out of the Mews, to imploy against an enemy; but then, faid he, when the croubles are over, the Kingdome is to make whole all that have thus futfered.

The fecond, is a good riddance of all Delinquenes and Incendiaties, either by execution, banishment, or difinabling them for ever doing mischiefe: and is not this worth fighting for? Confider themalittle, the Bade of Bristolle, that they say, writ to his Majestie to turn Papist, Lord Corington, the Father of the Papists, and Broker to his Majestie; windshink, the Popes Agent; the Lord George, whose Religion is ambition; with then sands of Jesuites, Irish-Rebells, English-Papists: would it not make any man fight to be rid of these? And one more besides, we shall be rid of the Lordly Clergie (unless there arise any in their roomes) which some fear) how ever we may try them, we are sure the Bishops, and that Fry, trampled



pled upon Laws, King, Lords, Knights, and all; but we hope never to let that day again, no more Popery what ever we do, thefe have been the cause My Lord of Canterbury came to fatther triall this description ruo lle fo

Cloceffer is releeved again and again, and Colonell Rene is joyned with Colosell Mafey, where we hope he will abide for the bulying of the

enemy.

This day we had speech with one that came Tu fi ay last from Sunderland, he gives us for certaine thele particulars; First, that there is logical plenty of all manner of muce aries for the belle, infomuch that many Ships cannot vent their commodities. Generall Lefly was before he came away gone to meete with the Lord Fairfar; tooke ten dayes provisions with him, leaving a good Garrison in Sunderland, under the command of the Lord of Preston pans; so some as they are met they intend to so towar is my Lord of Newcastle upon the South side, and straten them for provision, as much as they have done them; The Earle of Newcastles powers are all in Newcastle, Durham, and one or two places in the Biffioprick.

My Lord Manchester is gone from (ambridge towards Bedford this day, intending to be at the general Rendezvous at the time prefixt, he hath defigned 800. Horse, and 2000. Foote, to go against them in Lincolneshire; A very goo necessary worke, for they plunder all those affected to the Parliament party, and drive men and beaft, and all away. Col: Reflicer a gallant man, is to command the Horfe, and Maior Ireson the

Foote; Cole King is to be imployed in other Service.

The forces of Oxford begin also to body, and will be ready to oppose our Advance; my Lord Generals men go some of them out to morrow; we shall not fall many dayes

short of our time for our general! Rendezvous.

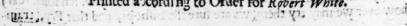
Wednesday we had news, that the Lord Fairfax in his advance towards the Scots had furprised Se by, the manner thus; as foon as he was come before the Town, he prepared i stantly for a generall affairt, which they within did not imagine, and the refore prepared for a Siege, but the valiant Lord notwithstanding that great power within, fell on in three places, by my Lord Fairfax, Sir John Mel frim and Colonell Bright, Sir Thomas Fairfax leading the horse, the matter was long disputed, untill the horse got into the Towne, there were taken prisoners two Colorels, three Lieutenant Colonells, four Ma-1075, 22. Captains of horse and foot, 22. Leinterfants, 24. Brifignes, 600, horse 1500. foot, they purfixed the enemy to Ferry Brig, killed many in the perfune; took four pieces of Ordnance, Liverall Barrells of powder, fixteen buadles of match, 2000. Armes, 16. or 17. Colours, all their Bag and Baggage, many ships, and the Pinnace taken at Gainsborough.

This makes a full amends for our unhappy loffe of Warum, we mean that Warum where the Kings forces, and the Dunkirkes used fuch barbarons cruelty, both upon the Souldiers in the Town, and also upon Mariners taken in a Ship, no whit inferiour to the burying them alive in Shropshire, and for their to doing its faid they had a Letter of Thankes from his Maiestie time

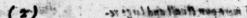
will tell if this be true. Total M. A. C. A. A. A. A. D. B. T. C. S. M. C. S. finds of femires, Irih-R bulls, English-Papilles; would is not really any

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man enter to be aid of the less And one usore but de ave that be aid or the Printed according to Order for Robert White.



A more pan studl and large re-lation of the glatious victory obtained by the Last Fairfu C-34.4 nac Forfax at Sets cemarkab discorned to the Parliam in trand otherwise from Aprill till Thursday the 18, of Aprill, 1644. Containing these Particularly NES 110 Dal z. A Relation shewing how the Enemy have plotted to divert our forces and hinder them from meeting at a Ceneral Randevoors. 3. Letters declaring some late Action performed by the Garrison Souldiers in Nativich in Cheshire. 2. Qi fome brave archivements petitirated by Colonal Babe in alia Co of Manuages, and receiving the Calle of Brangese in the County of H 4. Touching the preparing of a Petition for Peace to be preferred to his Ma-5. What was don'at the ling friding up of his Majerics Standing and of his hear spelles returning as Crofied, attorn is the large, as to be the first the Common of the character of the common of the character o for their force independ of Lingshairs 200 rieds rol 7. A true relation of the Arch-Bilhops tryal on Justiday, last, it being proved that he affermed so himselfs the risle of his helystiffs, and many other of the Popes Epethin 2. A most full and punctuall relation of the prest visiony obtained by the Lord Parfar and Sir Thomas Parfac to Selly with the names of the drift Continuades that were taken, and the number of Officers and Office por Southiers, Armer and Commance this were distriblen their all the law 9. A true relation concerning the Scotts Army neare Nomen thand hours 1 o.An Ordinance of Parliament for aday offel Enemy I thinke (without any saterrention to the at the Pacalis and Py Learning to wide hamely the habdoing of the Cites of Wincopies by force whom contrary to a former fubmission, the Gires were flure upon Sir



Mantinefrin Cheffite.

William

ACONTINVATIONOE

Certaine Speciall and Remarkable passages informed to the Parliament, and otherwise from divers parts of

From Thurseday the 11 of April rill Thursday the

rere, and prevent the great and most excellent de figue which was lately agreed on by the Parkisment, and his Excellency the Earle of Ellex, der the drawing our forces together to a general kandevouze, which although they had limit hopes to effect yets lat and was the Papillomight have forces losses.

for their forgeriese Field, that power swhich they have befrin the Wethbaght to vipour against Printed that an io course and A. a Wethbaght to vipour against Printed that an io course and A. a which against the power and the power of the purchased man, a three meanages them to the power of the purchased man, a three meanages them to the power of the power of the purchased man, a three meanages of the power of the powe



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prilism Wales a the taking Walber Harfe, a place of impolitance, Six Abamas Barriag his taking of Lead and the life of Archae, and the ucws certified by lessers out of Ababire on Munday last, where in was relared that the Garrison Souldien is lued out of the town of Napimen, marking into the Enemies quarters, and tooke fixty head of fatt Cattle, which the Cavaliers had brought in for their owner provision, and sources a Priloners which they brought fale to Rentaude.

And hasperd leave perking of such performanced as have hap ned both by the Parliaments forces (as a thingual no small important of Land and the hap are need to the parliaments forces (as a thingual no small importance). Land and analyzed to churcher fire inch no collectes as they stood in need of the mention the County of the modelleries as they stood in need of the mention the County of the modelleries as they stood into the Gounty of the ford and hash relaived the Callie of the model the stood of the inheritance of that worthy Parciott of his Country Six Robert Harler which Calle hashbeene defended again to the prelice of the Energy (among the an analyzed vintal inhabitance) and the prelice of the Energy (among the an analyzed vintal inhabitance).

There often mentioned the confultations at the Padiament concerning the selecting the drawing up to a Petition for a well
grounded Peace to his Majery, and she Baper from the Durch
Am alladors, which matters are now agreed on; and she buffinedle
selected to the Commisse of Sustanot both Mingdomes, who are
foredly to dream their refults of the Padiament touching the
stame. A or growing chair results of the padiament touching the

The apperance was too foodly at the new fewing up of his Marchies brandard and the nourie for titl against those three solutions rely came relief to the few for the few fines and for home solutions of the property for the which for many hundred years the fore these days pover made any appearance in this Kingdome, than they should be four milhed and stifled with being crowded together in a Church and Bames, as if the Christians of this Kingdome; were of no greater walne then Ratts of Miss. And yet this Standard over advanced under a presence of liberty and steedome?

The fetting up of the Standard not having that influence upon the people as was expected; Wee heate His Majestic bath since made his approaching in Person agains to Oxford, and it is said, that Prince supers on Basesday last, was at Employed and the Garrison Souldiers are returned to the severall places; from whence they came. And in case the report prove true, that the towns of Wass-how neere Poole be pursidiously surrendred to the power of the Cavaleers, yet there is great hopes that etc long, they will be all driven out of the field, and the poore Countries preserved from their violence end insolencies.

Though every weekes passages haveof late made mention of . the Atch-bishop of Conterbuier tryall, yet the multiplicity of oteher affaires, of greater concernment, harh beene forne interrubsion in the proceeding, and fo by confequence, sprevention of the Reoples expediation for the prefeat in that particular, but his little Holmelle, buing brought againstoche Barne, on Tuefiley laft, the Committee for the cime, making good the charge against him in the behalfe of the House of Commons, infilled upon the lift, and fush Original Acticle, whereby in was manifelly proved, that as it had appeared before that he endeavoured to reife the power of the Council Table, above the Lawes of the Lund, and to bring into this Kingdome an Arbitrary, and Tyranicall Government, So had bee likewife laboured, and endersoured, so this the Clergie above the Lairy, and like Thomas Backer, one of his Predeceffors (who notwith standing his counterfeite reconcilement to W. 2. did prictife to cale rie the power of the Pope) he affamed to himfelle: the finles and lipithits of the Pope of Rome, as appeared by levesell Letters directed ungo him from the Universities of Oxford: Wherein he was filled, and in plaine English, in other letters now read, hocken filed (His Holineff) and manimus Fortifex and theft. and cends wished and blatphemous tisles her tooke to himfelfe. without thewing any of the thereof

Clergic heresofose were exempted from temporall power, and hee hoped, that it would be forgaine.

from the power of the Laide, in the Cale of a late Lord Major of London, who being in Perfor to tellifie the truth hereof, affirmed, that he was prohibited by the faid Arch billiop from carrying up his Sword in Pauls Church, the Billiop laying, that the Bord Major of Bondon, had no authoritie there, notwichstanding it appeared, that their out of minde, the custome, (besides the knowne Laws) was to the contrary.

the Tolkhelle (as it was proved) had often Provoce Ropped the Tourie of Indice in remporal Courts, and by his tyramicall power, made Countellours, that they durk nor I ado, nor Indges give judgement country to the pleasure of the faid Arch bis thop, made and so said the minutes and so said the

Another evidence spainted this; was his carriage of the buffnefle, concerning the renewing of the Charect of Shewshay; which
her utterly refused to renew (the matter being referred to him)
withput their and other fuch like clauses were interest, size. That
the Major of the Towns; flouist not marry up his 5 word in the
Church, and that for the time being; lothe of the Clergic should
be Instices of Peace within that Corporation.

Lord Trefficier, and then faid, that if the Church field not up to head now, her had done what her could y and could doe no more.

fought to bee righted against a Clergle man, was brought up into the High Commission; and there cold by the Arch bishop; What, you are him that will meddle with the Clergie, you shall bee made an example for molesting them. And in the cause of Middleson and Phone; who for punishing according to the Statute; one of the deboys Glergie, that was common drustlerd, they were afterwards questioned by the High Commission, and for nothing, but doing sufficie, share no Major of any Corporation, or suffice of Peace should meddle with any of that Chouch as a sufficient state of Peace should meddle with any of that Chouch as the same and sufficient meddle with any of that Chouch as the same and sufficient state of Peace should meddle with any of that Chouch as the same and sufficient state of Peace should meddle with any of that Chouch as the same and sufficient state of Peace should meddle with any of that Chouch as the same and sufficient state of Peace should meddle with any of that Chouch as the same state of the

Another marter in charge against him at this time, was the hole

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ding of a Synody the Parliament being diffolved, and making of an unlawfull Oath, and diverte tyrannicall Cannons, the original draught whereof was showed, wherein the Arch bishop had inferted many words with his point hand, but because the matter of edds no further proofe, and the Lords and Commons had Voted, National tradicentem; That the Clergic of themselves, had not power to hold a Synod, and that the Cannons, and Oath were not contrary to the Lawes of the Land, Itw as not further insisted on the said

On Munday me raing the forces which marched out of the Citie of London to joyne with Sir William Waller in the rooms of those which lately returned home, marched out of Kingstone upon Themes towards Gifferd, where shey make no stay but are to march to Farnham, nine miles further, at which place Sir William Waller now resideth, some of his forces being questered at Othern three miles from Basing House, and other places adjacent, passed and other places adjacent.

hath beene at the Davices, where finding no forces to make tells, ance, they rid through the Towns, and to returned agains towards their owne quarters.

ing the Seas Army, but in regard we have received no newer front thence, but or hat hatt beene already divalged at that referre your for further fatis faction untill the next weeke.

This weder file information was given to the Honloof a very great victory, lately obtained by the Lord Feirfan; and Sir Thomas Fairfan his forme; the faid Sit Thomas Fairfan, and Collonell Long by thaving by feverall he ers confirmed the numbehereof: And bey cause the relating of the said Letters Ferbanius, would be too much to infert in this small poece of paper. I shall by may of abreviation communicate unto you the heads thereof, which I find to be thus.

The Lord Fairfax advanced out of Hallon Munday the fifthed this inftant, and upon the eighth day Sir There Fairfax, and Coblonell Lambers met him at thought Dicke and quarrent stratinight at Sir Charles Days at house, and upon Thursday being the eleventh



of this inflant, they marched towards Selbey, which was fortified by the enemy, and a firong Garrison irrit. Sir Jehn Bellasis (Governour of Yerler) being there in perfour and fending out a forlorne hope before the Vanguard, they met with a party of the enemy. charged them valiantly, and forced them to retreat, and in their retreat purfied them to falt, that they fell into the Towne with them and brought away with them many priloners, retreating againe to that are only men of norr, there were left on our flawhod anism made

The Enemy hereby perceiving that their whole Airmy was neces drew ourofthe Towne with their Horfe, and faced the Lord Pair fax his forces, but when they drywneare rogether they wheeledabout and began to que the field as fall as they could, wheremen Sir Thomas Fairfax fell on, and flew many, and tooke forme Presoners, his bring don they began to florme the Towne and charged up to their very worke, and having summoned the Towne Colonell Billassis! unterly refuled to yeeld in and to after fome hot fightifor at leaft. three bourses they forced their pulling into site Forme, and rooke? 1630. Common Souldiers, 140. Officers and Sommanders, of which Colonell Sir Win Bellefell was one, and Colonelli Rimfer amother the Cheste Commanders are fent to Malle they cooke allo twentie Captaines, foure Majors, 2 7. Lievrenades La Emignesus Quarter Maffericos Converte 40 braffe prister de Ondianos, 7. harrelis of Pouder, a 6 bundells of March, with Base and Baggage, 2000 Armes, son Horis and many lange Gollennishe servaine monte where of was not yet knowne, but fixteene were already brought in many Drums and Trumpets were also taken. The Pinnis that we loft at Gainisborough; and all the Ships that were upon the River are also taken, besides source hundred more Prisoners that were taken at Hembacke, amongst which was Lievtenant Colonell Marmaduke Darcy chatter as a bring the first aler Ferbermaner you heard of, the imalirement of the Enemy that elcaped, which are thought to be not above 1 50. are fled to Torke, which escaped by 2 bridge made over the River of Onfe, with bons and in passage over it, a great namber of them were drowned. ..

Sis Thomas Fairfax wri es in his Latter (that God be prayfod) he

is now Mafter of the field in Yorkelhire, and nothing to hinder his march to Teens, to affift the Sens, The Parliament bath appointed Tuefday, for a day of Thankfgiving, Mafter Carolicand Mafter Perse are appointed to preach before the Parliament. Valuation and again

The certaine number of men that were flaine on either fide is not yet knowne, for befides those that fell off the enemy in the place, a great number werekilled in the pursuite, and it is certaine that the only men of note, that were left on our fide, were two Captaines, one of Horse, and the other of soote.

Some things I cannot choole by way of Observation, but take

notice of touching this great victory, by your many and a profession and you

1. The feafonableneffe of the time in which it was given us and

the greatnesse thereof out to waste well have no list any

2. That the enemy were catched in their owne trappe, for this being a place strongly fortified, and of great confequence the enemie drew all their forces thither to prevent the Lord Funfax and Sir Thomas Pairfax their joyning together, and to prevent their passage Northwards.

3. That thefe forces were the Earle of Newsalles, referve in

rwinge Captaine deline Majors, a y. Levenselsch ein gnimmo

fax hath policified himfelfe of the River, and thippings, and keepes all provision by this means irom pating that way to 70 kg. 1, 2007 A

many Doums and Trampers were also taken, The Pinnil char we left at Gainife study and the Spins that were upon the Court Sie at Gainife study on the Spins that were upon the Court Sie at Gainife study on the Spins that were upon the Court Sie at California and California

to be will above 190, are fiel to fork, which exceed by a lot or

This is Lisenced and entered according to Order and

midde over ehe River af Oof, frieh bons 212. in pallage voor 194 geur 2m ber of them were drowned.

She Thiodor Priviles were on his Lever Char-Codbe po

Acertienan land taken hame poince in his late properties private prising the rine dring in the bigid correction which hath been ere

nt Finite Committee, and fairentier it wernug apare,

not need so week they go down to fall a factalist for not Led me conduction according to the partie of the best me grant of the grant of the

rather have all remaine in his figure conditions. They remote at his Le chede of Scotland though draw coemicives, and drive the

Level the force of the South and all chie to werfden the Is. of April, to Friday the 19.

radicarone in clarker sole poffine : if the bind of Providence His weeke it is but young Moone with the braines it is not full side with his invention; And offers faire for thing and flaundring, but he languilles in the maine deligne, and is not able to a-nife to the competencie of a fingle theese. To fay the enigh, he ran himfelf to far out of breach the time, with cambling up and down all pant of the Kingdome for unknowne victories, to make his partice smands for the beating of Hopeon, and to bring his Majesties Standard into some credit with be people, that now being deceived in his expertation, and the Standard being fee up swith as small successe us at was at Morningham, his Astronomy is userly Jaded, and counts as unwillingly to the sacket as their friend six Morning at Marquesse. I expected by this time to have heard of grand recruiting, of nothing but monfirous Arithmeticks in money and then, of Carbines, Swords, and Piftols, more plantifull than thenes, of great forwardness to the Countries to the fervice, with many other relations toth improbable and impol-Able to But at feemes he knowes his owne sind best; perhaps the ness weeks you thall have enough of him to that purpe does plunder himselfe into a comfortable condition; for (they lav)

(90)

that German gentleman hath taken some painer in his late progresse; which makes this impudent Pamphleter (notwithstanding all the correction which hath been given them absorded begin with as much visulent confidence as ever

virulent confidence as ever Oll He tels us of the State Committee, and faies that it gets up a pace. This must needs be when they go down so fast : But they love not to fee the State, or those who are the chiefe Members and pillars of it, in a condition of getting up, thriving and advancing; but had rather have all remaine in this finking condition: They premble at his Excellencies advancing, the Barle of Manthe fent advancing, and that Sir William Waller should be advanced to far already, or that our Brethren of Scotland fould draw themselves, and drive the Marquelle fo neere the South; And all this to get his Majefties win thed presence up to Westminster, and to put the June in minde of getting up a pace fither to have their pardons fealed, left they forget themselves and stay too late, and so at last be forced to all Benbadade fervants in a lamentable posture : if the hand of Providence lead us on in that page we have begun, they know what they in trust to; her them not hope to run away, as faine lay they will turne Finches, Windebankes, and vagabonds abroad, leaving at the their Religion and Country: For the noble Earle of War wicke may chance to ftop them from taking Sanctuary, either in Milad France or Hollande Itwould not have them ventore themelves apon feet an uncertaine Element as the Sea; nor that I dreame in the left wife of drownings for I have chlertared many of their Nativities wild finderhem born to other fortunes, make or salvofi v Sawonika rol

He fayes that the State-Committee hath mixed in felfe with the Chizens Common Connecli: They at Oxford have even emulated that happy union and agreement betweene the Parliament and the City; And have endeavoured by feverall, attempts to diffore ity and to circumvent its by making our felves the influences of our owne ruine; I neede not inflaned in known particulars: But God hath beene pleased to discover all their uplots, and such excellent means hath been used to preferve a right understanding betweene both, that (mangre all their devices) the bond of sinity, and concord, fill remaines firme and entire: Which Antiem hath never any hope to see broken, as long to we mingle our selves; and mingle wonsfels, and purses together.

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aul:

And therefore he is angry that his Henry Vane Mafter Saint John, and the Lord Maistane, thould make speeches to the Common Concel: And fayes that it is called the Common-Councel, because us common for Seers, Jemes, and all other Nations, to come thither to make Geeches, That noble Lord, and those other worthy Geotlemen, have both fooken and done enough to be maliced and envied at Onford: Their own deferts, and publike fame have rendered them the Character of faithfull fervants to the States of both Kingdomes, and their names cannot but be precious to Politerity : But what a Vallanous Criticifus it is to make fuch a quibbling Expusionie of the word, Common Councal? How many Mations do you think the mere hath relation to? Their Couniels are but the refult of all the popilh plots in Christensome; for they agitate nothing, but as they are informed by the Cakiner-Councell, which is informed by her Majestie, and the is informed by her Priests, which receive their information from Romes Conflitory; Look but in their printed papers and especially in their late feandalons and abominable Declarations, and you may track out every Countrey, in the sence and language: In one page you shall have (if you please to apply your phantice) the very print of the triple Crown, Cardinall Caps, and Crofier Staves, then thatpage fpeaks'a kogether what fence was contributed from leafy : In another, you may track the Spangard, in another the French, in another the Irife: what think yet then of their printed Tibels? It cannot but be precious invented fluffe which is fo far ferched, and hath been concected in Jo many forgaine Countries, where there are worle then lewes, which meet rogether, cooluls, and make Speeches oin effect to the uter ruine of our Religion and Nation; and at length their lenfe is delivered by Proxic, in the fonce; for these are but as the trunck through which those hellish Monfters deliver their oracles.

He tels us of foreing the dear while the Alderman subscribe, and of the pletting a new Ordinance. It could tell him of worse, things done there, then subscribing when the doors are that: They have a trick there, of fingling out those among their members, which have but just so much bonelty or sense of Religion, as to be refractory to their proceedings, and summon them to appear in private, where they are conjured, menaced; and terrified into conforming shall I call is? no, that will not serve the turn, but they must be of live with-

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aff . They like not this passive obedience this chill little with the of fortilit Neutra Bry, (no reason then that we hould brook to bin will not rest till they make them all as willing, and forward as themselves to shur Religion, our Liberties and Priviledges out of doors, and to first Papery, plundring, oppression, and cyrannic, which is the makin aim; and end of all their plottings and Ordinances.

He tely us, that this new Ordinance was to thatle the Willia of London, to fend one what men they pleafe; to affeffe, fine, &c. And here with open mouth he bauls against that Ordinance, and calls myon all the World so judge it, and meanth it for tyrannie ! If ty cannie may either be marched, or over marched, they can do it ar oxford, Where the true Mafters of that Seience are now reffering, and theofine the Prerogative how to take degrees, till at length it arrive to fuch an altitude, that it may without controlle, over top the perfons and priviledges of the Subject, and at pleasure fathome their puries: Now because there is an Amiputhy between the Militia of London. and this deligne of theirs; because they know the Citie is in love with the propriety and name of free-Subjects, and therefore relotved with the expense of lives and fortunes, to maintain st, they are prefently nettled, if they heare of any power conferred upon them they know that power in their hands will not be dormant, but be as Took in action as in being : The knowledge of this is confirmed into them by frequent experience; and they confelle themselves that they alwayes meet with the hortest fervices, more courage and refolution, when they encounter with those forces fent from the City. then any other: No wonder then, that they cry out upon investing the Million of London with power, and taile against any Ordinance made to that effect. (6 h)

He calls the Honourable Councell of State, a mode, Sate-Committee of English and Scottish. I was once in hopes we thould have find no more railing against them. But it seems, when other matter is searce, any thing shall in that will help to fill, though hereafter it should serve to surfer this condemnation, and aggravate his guilt of villany. But which, Antient, deserves rather to be called a medic, that, or the nightly Conventicle in the Privic-Chamber! where there is not only a medicy of Nations, and Religious, but of Sexes also is a that their plots and devices are but so many devilling first.

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nemotial fairs and marche war imporporte burier forwards the Spatiard be hath a loom going the regind many Journey-men in pen-Sombre Majeftie and thowe beithers muche frace, of hen Se zo whichare her attendance, de become Spiritors, andnooifimultivenew the majorischeet delinier Navy & dade fasylvhould inse think longly to To indicon for his Majeftien ernett los all Subjetts ; bet andhare priaided with all the districtive marerials that All the Council shader the muffalage of the Popellome carriervent. Nor is there onto a confused medles of Sexes and blacions, but there multimered followill medicy all Heligious a Barl to the track the cruck the constant over teneral iller then Religion, Edahrest, sor Super Claiche lish de hach mondit ungodly pleners, and remarke-lette Politiciens, in actionned for that day, he is ple fed to call Fer elderion den insinsvnos srom He selson of the Scares Green the value fadore, and of their well-wither control Kingdome of and of chain motion for these of the control ting to Mafter Lenthall, who he layer gavereason whytheir passes thould not be discussed. he could will that the States-Gener I would be a little more particular, in their addresses, and that they would white motions luddenly for the good of tellgion, left the prevaining of papers their mount of the prevaining the rest teheir filenery when thefe mount rebelous of it climan and commerce, and in a manufit the dept of bining of track the conflict not stirre them up, nor awaken them into achiev. As forth after Lenthall. Anticon, thou mightest have allowed him the Tiele of Speaken which his Majetty boltowed upon him for his eminency, the arrives of which honourable place, he hasti mannaged this filling, which wind honourably, a sufferly and honourably, a sufferly and honourably, a sufferly and honourably, a sufferly and honourably, a sufferly wind honourably. of mose then ordinary rection, diferently and judgement, and enough to convince all undervaluings and extunoits from on first in dance In the next place, whilefall falls in pon Sid William Walleni to Layer Hat his let addington sublivance on an arrest the arts ry; If you will have it called a deliverance. Anticum letit that God may have the glory, and go on to do lo mightly for us in other places, as well as Hampfbire, But Aulieus likes that name best, and would by no means have it to passe under the notion of widory; And therefore he takes a deale of pains, as his pluall cuftome is, after a found beating, to new-mold the overthrow in a Rory, after a pretty mineing falhion; but first he takes advantage

render that victory she more suspected upon some relations one of our weekly Pamphlets, which do not agree in the particulary: But yet Anlieus, they agree all in the generall, that you were to tally southed. Then he proceeds to tell the earn teats of their declared apple and, and his yelloth done, and of his hearing us from hill to hill; till he and all the reth were quite bearen out of the field, the Lord Iohn Seeware, and Sir Iohn Smith; both so wounded, that he confesses they were since buried at Oxford; But to be revenged on us for this, he endeavours to persuade men there was no victory; and that they exceived little harme there; having killed all he Contlement of quality on our side but Sergeant Major-Generall Brothed, whom for his excellent service that day, he is pleased to call Faggeriman.

But loft, Anheus, be wary, and give good words; for though the gallam and truly valiant Major Generall be returned home; wet he means once more to be abroad, and help to give you a lecond cudgelling or victory, or deliverance, call it whether you please; upon condition you may be alwayes to handled, and then beginto reckon up your Gentlemen of quality; and then beginto reckon those Gentlemen which have missed your bas promote

I shall not trouble my selfe with any more of his relations, which are as frivolous as scandalous; only I can bet but take notice what shift here is put to, for belying the Scatt. He is faine to run back as for as Limenth, and the fifteenth of March, and yet he is not able to patch up a whole sheet with relations, but spends part of it, and the half sheet in quibbling upon our weekly Pamphlets: a shrewd signe, when his invention slags, how the squares go at Oxford.

best and would by no means have it to palle und it the notion of solly; And therefore he takes a deale of pains, as his blus!! cultome is, after a found beating, to new-mold the overrarow in a florry after a pretty mineing fashion, but his it his takes advantage

other places, as well as Framplish, But Autiend likes the



come to beland be it is sone gillown afforme that the is bound or her for her for Bellow, or Exerter. I can har day conceive that the will

Must here before I proceede, correct an errous of dangerous consequence in my last weekes intelligence; wherein I mentioned the worthy Sir Richard Consolver to be one who had written letters in behalfe of the king, so certaine great Milignants in Kema and Surry, which were intercepted going from Oxford; But the true sence should have run thus, that it Richard Oxford fent letters to the Parliament, which were intercepted going from Oxford, and directed to severall great Malignants in Kem and Surrey. I must consiste I tooke the relation upon trust, and being in hake, apprehended it in a contrary sense, hor which I must crave pardon not onely of that noble Gentleman, but even of the State, so whom out of such like errours as this there carnot but be some prejudice, when their Mem ers are leandabated (though unwillingly) in Print: And I must lay, I could never have beene guilty of a more grosse mistake, in regard of the knowne worth, and publicke vertues of so deserving a Gentleman.

They at Oxford receive but small comfort from his M. i sties Standard in Wilesbire, and therefore having fired and wearied all other Countries within their reach already. I cannot conceive from whence they will hope for a recruite, unlesse they force men,

or linger in expectation from Ireland.

But it is hoped the Irish Rebells will have enough to do at home, if monies were advanced for the supply of the British and Scottish Forces in the Brovince of Vister. They say that the States of the united Provinces have sent two states of three hundred tun burthen, with victualls and cloathes for them, which the people of those parts have given out of their free bounty, towards their releife: I hope if this be true, that they may remaine in good plight, till the 30000. It agreed upon by the Parliament be sent them in Mas.

Anliens himselfe confesses that the Lord John Serware, and Colonell Smith, both dyed of their wounds received in the fight at Al-

braford and were lines buried in Oxford

(06)

I cannot tell what to think concerning the report of the Queens going to Ireland; but it is since aversed by some that she is bound either for Bristoll, or Excester. I can hardly conceive that she will remove far in regard she is somewhat indisposed in body, and it will not be good trusting her selfe in any perty Garrison.

Since the comming over of the Commissioners from the confederated Catholikes in Ireland, the Irish faction hath much encreased, and been so prevalent in Oxford, that the Earle of Amrin, a grand Irish Rebell, is since made a Marquelle: for so it was certified by the Protestants, our of Ossar and

The heare of affaires in South Water, hath driven the Earle of Carbery somewhat far North, who is now become no less miserable and contemptible than unfortunate; being to deliver up his Commission; and some other Commander to be sent in his place. In the meane time if there were some considerable Forces in Action in North-Waler, a quick dispatch might be wrought in reducing all Waler unto obedience, and making them capable of a Referention.

ver have beene gurlry of a more profie-nultake, in regard the knowne worth, in a publicke vertues of so deletying a Contiernant.

They at Oxford recire bout fourth confort from the M i share Standard in 11/1/1/16 and the confort boung the dead we and

from whence read will hope for a regrain, unless they borre men, or higher in expectation from restand.

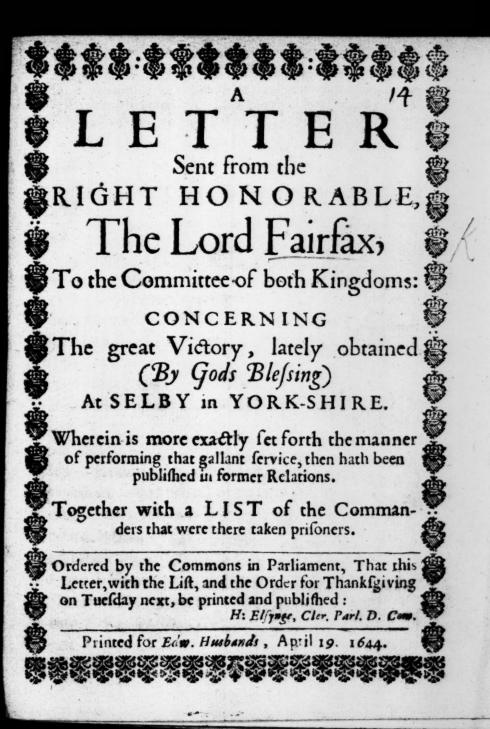
Due to is hoped the soil Rebells will have encuring a do see

home, if more envire advanced for the hipping of the same

and Starte I rol patro of galleroose for in we have control of him-States of the in rol patro of the start of the start

As lieur himselfe confestes that the bord toby Stellent and Colonell Smith, both deed of their woonels received in the light at 15wasford, and were finet bur ed in Oxford.





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To the Committee of both Kirch line

CONCERNING

The great Victory Irolly of

At. SELLEY, MCKORKSHI

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Together with a LIST of the forestand

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Princed for F. w. Huckards , April 19. 1644

My LORDS:

A Coording to the Orders sent to mee and my son from your Lordships, wee have now ioyned our Forces together; and though the Enemy held all the passes from the Eastriding to the West, and by that means intercepted divers of our Letters, and thereby became acquainted with our appointments, and so indeavoured to prevent them; which forced mee to decline Selby, and make a passage over the River; ten miles below it in Marshland, where my Men and Carringes being passed with some difficulty, on Sonday and Monday last, I instantly marched with the whole Army confisting of Two thousand Horse and Dragoons, and Two thousand Foot or thereabouts, to Ferry bridge, and fo to Selby, where Colonell Tohn Belafyle (commanding in chief in Yorkshire) theh lay dwith an Army of Fifteen hundred Horse, and Eighteen hundred Foot, as themselves confesse, though Reports made it much more vnumerous; bist estall to solve fired

Upon

(4)

Upon Wednelday, our Forlorn-Hope of Horle bear in a partee of the Enemies Horfe, and followed them into the Town, taking divers of them prisoners, and the day being far fpent, I quartered the Army within a mile of Selby that night, and drew them out again estly the next morning, and then with the Foot in three divisions, one led up by my self, a second by Sir John Meldrum, and a third by Lieutenant Colonell Needham, fell upon the Town, to storm it in three places altogether, where the Enemy received us with much courage, and made firong reliftance for two hours or thereabouts; but in conclusion, my own Foot Regiment forced a passage by the River fide, and my fon with his Regiment of Horse rushed into the Town, where hee was incountred by Colonell Belasyle and the Enemies Horse but they being beaten back, and Master Belasse bimself wounded, and tiken prisoner, and our Foot entred on all fides the Town, the Enemy was wholly routed, and as many as could, faved themselves by flight, some to-Wards Cawood, Some towards Pontefract, and the rest towards York, over the River by as Bridge of Boats laid by themselves We purfued

fued them every way, and took in the Town and chase, the Prifoners, Ordnance, Arms, Ammunitions, and Colours mentioned in the Lift inclosed.

Of my own Men, I lost in the fight divers gallant Commanders and Souldiers, and very many fore wounded; And indeed, all my Atmy, both Commanders and common Souldi ers, behaved themselves with as much courage as ever I observed in Men.

All which wee must acknowledge to God alone, who both infuseth courage, and gives Victory where hee pleaseth: I shall now, I hope, be able to raife more Forces in the country, and improve this Victory that God hath bestowed on us, to the best advantages "This being all for the present, untill further occafion, I rest

Copenins of Pope. I jourgaint Praylon. Selby, 12 April,

I TOUTON A PROPERTY I

1644 Your Lordships

Most affectionate and humble Servant,

Fer: Fairfax.

A List of the Officers taken Prisoners, the II. of April, 1644.

Colonell Fohn Belafyfe. Colonell Sir John Ramsden. Caprain Nevilla Six Thomas Str ckland. Lieut. Co'onell Tyndall. Lieur. Colonell Forbes. Major Heskit.

Commanders of Horfe. Lieurenant Richaly. Major Wentworth. Major Sadlington. Major Rogers. Captain Horsfeild. Captain Beversham. Captain Washington. Captain Grimfton. Captain Cholmley.

Captain Scudamore. Captain Williamson. Captain Morrit. Captain Turner. Captain Skeid n. Captain Brigs. Captain Water boufe. Captain Kirke: Captain Hardcaftle.

Captain Lifter. Captain Convers. Captain Lieut. Salvin. Captain Lieut. Convers. Lieutenams of Horfe.

Lieutenant Biftep. Liemenant Keighley. Lieuterant Gray.

Lieutenants of Foot Lieurenant Wright. World Lieuxenant Grin. Lientenant Ridmayne. Lieutenant Vincent. Captains of Foot. Lieutenant Pearfon. Liemendas Fit panes Lieutenant Moore. Lieutenant Waysman Lieutenant Evin . Lieutenant No ton. Lieutenant Duffe.id. Lieutenant Turner. Lieutenant Croe. Lieutenant Fowler.

Lieu-



Lieutenant Geeres, Lieutenant Garter, Lieutenant Fackson, Lieutenant Skipwith. Lieutenant Duckit. Lieutenant Harper.

Cornet Dickers.
Cornet Spuryer.
Cornet Smith.
Corner Brabiner.
Cornet Hutton.
Cornet Thompson.

Enfigne Hewith.
Enfigne Cowling
Enfigne Middleton.
Enfigne Leyron.

Enfigne Ram
Enfigne Todd,
Enfigne Todd,
Enfigne Conyers.
Enfigne North.
Enfigne Leighton,
Enfigne Hapletine.

Quartermaster Wadmonth.
Quartermaster Jackson.
Quartermaster Dunkin.
Quartermaster Hall.
Quartermaster Thombinson.
Quartermaster Spender.
Quartermaster Wahon.
Quartermaster Burton.
Quartermaster Slater.

Provost Marshall , And divers Sergeants, Trumpers, Corporalls, Drums, and other Officers.

Divers flain, and lyes strewed in the way to Tork for four miles together, others that fled to Pontefrall, were pursued as far as Ferry Bridge.

Four Braffe pieces of Ordnance.

Seven Barrels of Powder: Sixteen Bundles of Match.
Two thousand Arms or above.

Many Horse and Poor Golouts taken, but as yet sixteen or seventeen come in. And Sixteen hundred common Soldiers. Above Five hundred Horse. The Pinnace taken at Gainsbrough; All their Bag and Baggage, and many Ships and Boats upon the River.

Die

Die Mercurii, 17 April, 1644.

I is this day Ordered by the Commons affembled in Parliament That the Ministers in the severall Churches and Chappels within the Line of Communication, and Parishes within the Bills of Mortallity, do give notice to their Parishioners of the great Success it hath pleased God to give the Pailiaments Forces in Yorkshire and Pembrokeshire ... And to acquaint them that the Houses have appointed, and set a part Tuesday next, for a Publique Thankfgiving, to be given to Almigh ty GOD for his great Blessings and Successes.

crieves convein. And singen Survived common Soldiers. Above Fivehundred Horfe. The Pinnace taken as Caimirough. All their and any Ships and Boars upon the R. Ver.



Aprill 19. THE PERFECT Numb. 17

OCCURRENCES

Of PARLIAMENT, and the proceedings of the Armie, collected and published according to Order for fuller fatisfaction.

Confisting of these particulars.

I A fresh vistory obtained by Sir William Waller on Wednesday last Aprill 17.

I Lieutenant

I Serjeant Major

3 Captains

1 Cornet

2 Quartermasters 2 Serjeants 12 Traopers

-21 Footmen

21 Foot Arms

3 Gentlemen Servants

with the names and the manner of the taking of them at Sunning, Within 3 miles of Reading.

3 An Order published from Oxford threatning to plunder that Country, and to burn their benjes down to the ground, except they freely bring in What they have (by a day prefixed) according to the said Order.

3 How the King was coming from Oxford, with but 40 men, and was entreated by the pretended Parliament there (who adjourned for that purpose) to returne back again, least he should have come to London to his Parliament.

4 Concerning the proceedings of Inchequeen, and tee Irish about Poole.

5 Concerning the coming away of divers from Reading to serve the Parliament notwithfranding they are threatned to have their thums cut off.

6 How the enemie hanged one of their own Messengers for a Spy, only because hee spake truly concerning Sir William Wallers victory.

7 Captain Kemes advance to relieve Namwich and Wom. 319 at 21 311 ons, 211

8 How one of the enemies drummers was converted by being in the companie with fome of Sir william wallers forces, and seeing the difference between their convertistion and the deboils Capaliers. It is not expense to the state of the state

2300 PLondon, Printed for Andrew Coe, Anno Dom. 1644.

From Friday the 12 of April. to Friday the 19 of April.



OCCURRENCES

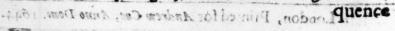
Of certain speciall and remarkeable passages of Parliament and affairs of the Kingdom for fuller satisfaction.

He last weeke I told you how little credit was to bee given to that report then so hot about the City, concerning the great victory reported to bee obtained by the Scots, in beating the Earle of Newcassle and driving him to Yorke, and although one affirmed that he was an eye witnesse thereof, yet I then told you that I did not believe it because no expresse came either to the Parliament, or to the Commissioners thereof, since which I need not now to tell you that there is an expresse come to the contrary, and indeed such is my care herein to informe truly, that I am very backward in delivering any thing with considence, but what is from good hands.

of Newcastles Forces in Yorkshire, and hath been so fully related already, that I shall not need to give you an accompt of the particulars and hair in great hopes to take Yorks.

lars, and he is in great bopes to take Yorke.

Out of the West we have sad news of the Irish, with Inchequeen taking of Waram in Dorsetshire, not but that we must expect some-sime to lose and not always to get, it is a town of no great conse-



From Inday the 12 of policio



quence, only the cruell Irifircome thereby too beer to anoy the poor Countrey people thereabouts: For indeed their cru clty is great, and they infult over their without al christianity. or humanity (indeed) in all places where they come.

Poole by this means is much anoyed, and indeed fraitned. which is the greatest mischiefe they doe us, but it is hoped that supply will come again to Sir VVilliam Waller, that he may march forward again to incete them, and if we have but hearts to wait on God we that no doubt fee thefe fodain clouds over again, and that thefe things are not loffe, but advantageous in the end one way or other, as I could give you manie former

instances in such particulars.

From Reading there came fome fouldiers on Wednesday last to his Excellencie, who differted the Cavaliers, and did then report that from that place about 60 more were resolved to come away with all speed, and moreover declaring that it is their opinions, that in casea strength lay before the Town, they have been to cruelly opprest by the enemie, that it is supposed by them, that the Town would in few dayes be delivered to them. There are also manie of the poore Countrey peo ple, forced to ferve the enemie against their wils, and doe therefore daily run away from them, and that they are threatned that if they offer to run away, that they shall have their thums cut off, a man may easilie judge from whence that invention came, none but the Spanish Junctoes would have imagined fuch a crueltie, or the bloudie Irish, and yet these will tell us, thele things are all for the liberty of the fubiect.

Fuft fo would Canterbury formerly tell us, that al his tricks were but to fettle the Protestant Religion, whereas it is so plainly proved against him; that he was a giedragent for Popery, which is proved against him, not onely by living witneffes, but by an image which was taken que of his own house, and brougho before him to the bar , to tellifie what a popling he hath been, I need not to defert to the particulars of this grand piece of poperie, for it is at the Parliament house pub-Likelie

likely to be feen, with the picture of the holy Ghoft, falling

upon Popish Fathers from l'eaven.

Sir William Waller hath taken a grand Cavalier, commonly called by the name of Golonel Bald pair, who striving to cscape it caused not only his hat and feather to fall to the ground, but his great Perrewig too, at which time one of our Souldiers said, that hen he looked like a right Round-head, Yea that I am said be, but I am a devilish one. The Cavaliers are devilish ones indeed, and therefore it is no wonder that one of them said, when he selt himselfe fore wounded, that if he knew whether he should goe (to heaven or to hell) it would never trouble him.

The Cavaliers at Wilneferry doe fill annoy the Countrey, but Sir John Gell formetimes lights upon forme of them,

and brings them in prisoners to Derby.

Boston in Lincolneshire was threatned to be faced by the E-

remie, but they kept three miles off. He day vivo a rea

The Propositions of Peace to be sent to his Majestie should have been drawn up before Wednesday last, but that such multiplicity of businesses have prevented, and it being a businesse of that weight, and requiring so great care in so weighty a matter, to be done with great deliberation, the Commissioners of State are desired to draw them up before Friday come seven night.

The enemie who thought to have met at Oxford, or thereabout fo numerous, appearing, renounted but to 5000 Horse and foot, so that they were dispatched back to their severall Garrisons, and Quarters again, it being resolved by the grandees that they were too weake to be presented before the King

were butto ferfe the Protestant Religion, randam a fall ni

The pretended Parliament at Oxford, have in a Declaration to deceive the Kingdome published that divers members whom they in the same Declaration have mentioned are of their members only absent with leave, divers of which are now in London, and is daly at Wellminster, there protesting against the same, amongst which are



Tris reported by an Lagrand mand and lately been as princit nwo an Thomas May nache

Concerning the Victory against the enemie in Yorkshire there hath not any relation mentioned the number of the dead; which cannot be leffe then 7 or 800 at the leaft, befides the 1600 that were taken prisoners, and those that were flain were most of them Troopers, soo horse were taken; and not 1500; as it was through mistake of the Printer, printed in the ofition, and therefore they hafted to his Ma shill

Thefe forces were appointed for a referve for the Earle of Newcastle to flic to, against hee was beaten with the Scots:

but this fan Quary is not for him now to flie to.

Sir will. Wallen was at Gilfond on Tuesday last, there are so many branches of reliefe pointing towards his bodie, that I forbear particulars 7 or 8000 at least, I hope hee will shortly make the Irish and Western Cavalies to sue the comming so nigh hand.

The Powers joyned to the Lord Fairfax, and the enlarging his Quarters confidered; and the speedie course in band for the recruting of his Excellencies one bodie alfo: we may behold

Gods goodneffe to us in a large manner

The Earl of Manchester is this day at or neer his Excellencies Quarters; endevouring to be at his Rendevouzer, as the time was prefixt, he hath defigned 800 Horse and 2000 foot, to go against the Enemie in Lincolashire bee hath appointed

Colonell Rossiter Commander in chief of the Horle

Major Kerton of the foot.

Colonell King is to remaine in the affociated Counties.

Weme is almost furrounded by the bloudie Irish, and the rest of the Cavaliers under the Lord Byron, they lie within two miles of Weme in severall places, only towards Whitchurch it is cleer, fo that it is a matter of great concernment, to relieve them; an Order is given for the fame according of eller, and hath taken the Covenant, declaring himleift atel Ir is reported by an honest man that hath lately been at Oxford upon some particular businesse of his own. That the King with about 40 men rid out of Oxford, and was gone through the works, which newes being brought to the pretended Parliament, there they were much troubled at it, and adjourning till the next day to follow his Majesty, for one part of them feared his comming to London, and the other part feared his remove to Bristoll, and so &c. but this was all, but supposition, and therefore they hasted to his Majesty, and prevailed with him to return.

It is by the fame Gentleman also reported, that the best of the Gentry in or neer Oxford, dare not be seen with any store of money in their purses, sor if they doe they are sure to bee plundred by the Cavaliers; and therefore divers of them being out-wearied with the crueltie used to them, have lately come to Alisbury from thence, and that many would fain

come away if they could conveniently.

Captain Keme Quartermaster General of the Horse, under Sir Thomas Middleton, is gone with five Troope of Horse, and Sir William Middleton with a party of Foot, is preparing to follow to relieve Nantwich and Wem; in which defigne we have great need to pray to God to prosper them for the Enemy being for the most part Irish, doe mightily insule in those parts.

Colonell Maffy is preparing to march towards the Enemy at Tewksbury; but whether to lay fiege there, or only to face the Enemy, and so march on to scoure other parts there-

abouts, few days will make to appeare.

There was a Drummer which was fent from the Enemy to Sir Wil. Waller, who having staid a while for his dispatch, faw such a difference between Sir Wil. Wallers souldiers, and the deboist Cavaliers, that his heart smot him with sear, so that he is resolved not to return, but still remains with Sir William Waller, and hath taken the Covenant, declaring himself to be



exceeding glad that the Lord hath brought him from amount

that finfull and deboift company of the Cavaliers.

Some of the Cavaliers in the West, were some sew dayes since plundering of sheep neer Sir Wil. Wallers Quarters, and one of them with a sheep on his backe, it seems, mistooke his way, and chanced to fall into Sir VVilliams Quarters, and there asked which was the Yellow Regiment: and they demanded what Yellow Regiment he meant; and hee answered that he was of the Colone's owne Regiment, which made it appear to them that the fellow was mistaken, so they led him to Sir VVil. VValler, who asked him if hee were of his Regiment, no said he, I am of Sir Ralph owns Regiment, then Sir William took him aside, and had some private talk with him, to see what he could get out of him of the Entmies intents; and then sent him to prison without his stoln sheep.

As the Enemie are cruell to us, so are they sometimes to those who are of their own Officers and Souldiers; one of their Colonels whose name I have forgot, some sew dayes since sent a Messenger to another part of their Quarters, and the said Messenger being asked some questions, in answer wheteurs o he did not make Hoptons losse a great deal less then it was a he was then hanged for a Spic, we may then see what a miserable condition were were in, in case wee should expose our selves to their mercie who are thus cruel to their officers.

It is reported that there is a great distraction amongst the pretended Pailiamenteers both Lords and Commons at Oxford: and that many of them are resolved to come away if things bee so overswayed by the Popish Lords: The Lord Conway hath alreadic deserted them, and is come to Warwick desiring to take the Covenant, and to cast himself rather upon the mercie of the Parliament, then to continue their still remaining guiltie of the evill of their proceedings at Oxford.

As there is an Order for the better observance of the Lords
Day come out from Parliament, so their is an Order to come
forth for the better observance of the Fast-daies, which are by
fome

forme Manignants and Newton no more reckoned upon then if this Kingdome had so much freedome that it felt no harmat all, farely there are not more unnatural men in the World then these that will not humble themselves once in a moneth out of the send feeling of the miseries this Kingdom and distressed Ireland groans under.

The pretended Parliament, and the councel of War, at Ox ford have fent out an order, but fuch a one I verily believe was never voted in any Parliament or Councell in Christendome.

which was to this effect, wizwo lo and mad or reogge

hat all within five miles of Oxford, should within five dayes, lend what supply could possibly be raised of Arms or Ammunition, or corne or other victuals, found to relieve Oxford, and those that were fixe, eight, or ten miles, or so on further from the City, be leavied a longer day.

This was firitly to be observed upon penalty of being plundered of all that they have, and of having their bouses and all shop

have burued down to the ground.

A Letter from Sir William Waller,

Sir Wil. Wallers forces have again falme upon the Enemie, on Wednesday last at Sunning, within three miles of Reding, and taken from the Enemie according to this following List.

Prisoners taken at Sunning, Aprill 17, 1644, at 4 of the clock in the morning by Sir Wil. Wallers Forces.

Lievtenant Colonell Rice.
Lievtenant Major Maxfield.
Captain Barker.
Captain Ricot.
Captain Wiseman.
Coronet Thinne.
Quartermaster Foser.
Quartermaster Adams.

Serjeant Williams.
Serjeant Snow.
Serjeant Bowles.

12 Troops.
Merc hant Trumpette.
21 Footmen with their Arms.
3 Gentlemen Servants.
40 Hotles.

This is examined and licensed according to Order.





Be Wise as Serpents, Innocent as Doves.

SCOTISH DOVE, K. P.

Sent out, and Returning;

Bringing Intelligence from the Armies, and makes some Relations of other observable Passages of both Kingdoms, for Information and Instruction

From Friday the 12. of Aprill to Fryday the of 19 the fame,

N the last weekes Intelligence, our Dove gave you a relation brought by a messenger, who pretended to come from the Lord Generall Leifly to the Lord Maitland, relating a great victory obtained by the Scots against the Earle of Newcastles Army, touring his foote and taking 15. peeces of Ordnance, &c. which report

(250)00

prooves nothing but a meere delution although it was then beleeved to be a truth. Such is the impudencie of fome men, to accomplish their wicked ends, that they feare not to bely God himfelfe, yea invent lyes on purpole to deceive, enher to affirme untruths, or to deny truthes (this was a speaking Anlieus) whence he was, or what he was I know not; or how he escaped the lift reward of an unjust man, I cannot tell, but he was a fox broken out of Oxford holes, to which he returned by night : the truth is he was a lyer; and a theefe went with him; for there was no fuch thing done as he reported; nor more action of those Armies then we had related by Mafter Boules which came thence three weekes fince. What may be shortly, or how soone it may be I cambot give an account, We have certaine Intelligence that the Armies are within a few miles diffant on of the other: The Stort are in Sunderland; and the Earle of Newcastle in and neere Durham: The Scots Army is in very good condition, and are in no want of any neverlaries: they are ready for action, as time and occasion offers operainity; and what is yet wanting of the truth in the former relation, by the me!senger but mis-placed) I doubt not it will be good subfantially: when they come to action I do expect it, and hope for it! I have good ground to beleeve it will be fo, and therefore cannot but hope for it: I know deliverance will come to Gods Church, and it cannot faile but come at the appointed time, God who hath promited ir, hath fet the time and to him it is certainely known: the thing is certaine to us, but the time unknown therefore we must by patience waite for it. God who is immutable both promifed to deliver the Church and he hath threatned to ruine all her enemies :. What God hath promifed we are bound to beleeve, therefore let us by faith waite and expert the accomplishment of it: An he who hopeth waites with parience, to be that between makes not hafte : Abraham Staved long, and by faith waited for the Sonne of promise, the seede of Incob indured much hardship in Egypt for many yeeres, but on the very day of premise they were brought out of their Eerman bondage. The enemy hath his time to rage, he may play like a fish in the water, but God bath a hooke in his mouth and can strike at plea-

I doe with my foule believe that if we Protestants (who have entred into a Governant to feeke God by Reformation) dill indeed, and in truth fet our felves to performe what we have promised, God would be found of us; and would as furely deliver us as he



did that people which fought him after this manner in Alar time. and God would give us Peace, and make the Kingdomes be at reft round about. This take from me as a truth undeniable, that there are but two maine things that hinder our deliverance; the one, and the chiefe is, our breach of Covenant with God, not reforming our evill wates; the other is, the filling up the appointed measure of our enemie eniquities for the latter I beleeve it is neere the full, for the former we are yet exceeding wanting, for we have not refilted the evill of our doings, nor turned wholly to God, and because we do not afflict our foules tor fin, God ftill afflicts us by the hand of an enemy. We are full of ftrife and contention, in matter and manner of Gods worthip : and full of felfe ends, feeking our own private advantage, more then Gods glory, or the publike good; some seeke the Babilonish garment and the wedge of gold; others honours and applaule of men, and which is of equall ill confequences men (as it is too apparent) judge for reward, and conive for favour, to hat he that hath the best friends hath most favour, though he deferve most severity: these things must be amended or we must all be longer scourged: If we hasted to Reformation, as fast as our enemies halt to fill up the measure of their sinne, we had been before this day delivered; and our enemies destroyed : it is admirable to confider the patience of God, that we are not all of us de-Aroyed, if we consider our impenitencle, and our enemies blast phemic and immanity; our impenitencie is manif it by our action. and each mans confcience will tell him as Nathan told David, Then are the man. And of our enemies blafphemies against God, and imprinity towards men, I will give you two or three in-Stances, belides the open violences and bloody maffacrees, dayly committed. I have been informed by those who were eye witnesses of these things which I shall now briefely relate, which I intreate all men to confider, and judge whether any fuch things have beene done in any age, among any men that have acknowledged a God, and it will much reflect upon Prince Rupert, to his thame and dishonour.

Thus in briefe; When Prince Rupert was on his march-toward Shrawesbury hoom Oxford, he quartered at severall townes and villages in Glocestersbire, one of his troopers being a roaring dam-mer, that had lived in Moran-benmast, and of long had owed an honest man of that to vue money, this trooper, with others, came to quarter in this honest mans house, of whom he intreased to have some of

Long

Dd 2

the money he owed him, who swoare, dam-mee, I have no money for thee; but in the morning the honest man pretending to hide his Sadle, in hope to get some of his money, this villaine complained of him, and this poore honest man was hanged, without being suffered to speake for himself: And at a village called Hanging Afon, one of Prince Ruperts troope came into a good Husband mans stable, and took out his horse; he demanded by what authory he would take his horses from him, the answer was neither more nor lesse:

but dam-me, you shall see my authority, and took his Pistoll, and shot the man stone dead.

Colonell Washington himself, when he and the rest of his dam me true fate down to their meal of stolae dainties, faid this grace (as he called it) Lord have mercy upon us, and fend that thefe creatures may inable us to edific our neighbours wives that we may get babes in Chrift. I think no Heathen man ever durst use such blatphemous phrases, especially in the form of a Prayer, or at the time and occasion of giving thanks to God for the bleffings by his creatures: Also divers of Sir Arthur Ashtons troop and officers, who were quartered in a worthy Gentlemans house at Tadinham, where Sir Arthur himself also was lodged, they, one after another, got up into the chimney in the Hall, and face upon a barre above the height of any mans head, and there drank a health in strong beare to the Devill, and who would refuse it, should be hanged for a little time by the heels upon the fame barre, but of all the company, which was ten, or twelve, there was not one that refused that health: as I am from other hands certified, that four or five of the dam-mees of Reading garrison, being abroad to pillage and thieve, they had no better exercife to recreate themselves, but to make experiment who could out fweare the other, or who could invent the most exact damning oath, among these, one (after the terming of the name of God, and Christ by execrable oaths) used these word , God cut me in the middle, and the devill take both ends, &c. I protest, I am afraid to write the words, my hayre stares, and my heart throbs in relating thefe things, and I on purpose forbear to fay what I am farther certified, Jest (as Plin, faid of himself, in relating of anothers horrible vice) I should by relating truths, teach others, who are of evill disposition ons, the oaths and villames, which before they never heard of, nor ever could imagine to invent; I only relate these particulars, to their the world, what manner of men thele are, that are said to fight for the Protest int Religion, and the liberty of the Subject, it is piltoll



(413)

wifebit and hakar liberry they intend, and to lother; wither we must backheir flaves, or no men i a fine liberty s But Anliciu, who is afhamed of nothing hee'll confure my There for speaking any truth, he'll fay fortiething to no purpofe, as he did in his Legend of the fecond yeer of his lying, and the fourteenth week of his tage? where he chargeon the Dovemith a durmariye infirming and affirm es the Dove cold with for He's founded to write lies, that he cannot exprofile a truth. I would the Serpent were taught to read better; he faves Cabet, Mont, Ammon, Gr. were all as good profelites as himfelf is a Protesting sihe lies long that never hits a truth : but he Aumbred; when he rold the Dove there was no Scripture to prove the Olonious Rebels, that's but the Serpents old trick : But Aulicus tels the Dove he knowes who is meant by Barack, but he is (it frems ignorant who Debetab was the was no Queen Anliens, we have no fuch Queens in these dayes; but Auliem, you know we have two williams, belides Arthors and bibers, that have been lately conquerors. be advised, and oall those things no more into question. Author hach promised to give the Dove a description of Gabel, Moub, and Ammon, but thou must learn the art of diftingion better, elfe thou wilt bring in the fonnes of Edom among them; bur Aulican; I fee thou are a fool, for thou canft not diffinguish between a Dove and a Pigeon, He tels her, that Newcastle fac'd the State but the Scots never look'd him in the face; Anliens, Newcastle hat a brazen face, but he hath a note of wax, and as foon as the Scorradvance toward it, he faces about, and calls for a clean shift. ha man may for. If his meaning a mile off, you'll be in the fame cofe at Deford hortly. Julieus, thou feemelt angry, that the Dove faid there are Covenant Traytors, but they art grieved at the heart. that there are no more : I'll speak it to thy prailes they art a Traytor without Covenant, the old Britains in Water begin to be honeft Covenanters, good Preachers would make them good Christians. and then they would honour the King indeed, and pray for him too. which Aulieus never did. But Aulieus, as I found thee, I'll leave thee a Vermine, ingendred of excrements, pilts out at Oxford, the. From Lincolnsbire we have intelligence, that from the scattered

From Lincolnshire we have intelligence, that from the scattered garrisons in Derbysire, Newark, Bevor, &c., the enemy had made up a parcee, who march'd toward Boston, pretending, as if they meant to lay siedge against it, the Earle of Manchesters horse and soot being drawn out of that County; but they only said Boston, whilest they sent a partee to rob and plander the Countrey of their

money

(t14)

money and carrell, and to betreheed in The Embelof istanbaged data fent a partie into those parts; who will hereafter deep them in best ter awe, and purge the County of shote verming minion to be marile.

The reft of the Barles forces are coming toward attitions, and so to Oxford, to awe them thered and against his long and recent his spirit and recent his

Wee have intelligence, that we show is folly the cnemy gained it by treachery, dealing with perfidious Captain infortals, who was growne desperate through discontent, because his ambicious defines were not satisfied; he would rule all, or betray at much as he could he basely revoked, and justly perished, being all in the act of his treachery, and died miserable in his sinne; I with timay he a marking to all ambitious self-seekers, and contentious persons, of what degrees sever, who will rather hazard the dessel of a Kingdome, then crosse their private wide; we have too many such impour Armies.

We were certified the last week, that ment was befreged by Prince Ruperts forces, but wee have now affarance it is freed again; it feemes he fact the cown, while he plundred the countrey, men, women, and beafts, these are men more inhumane then beafts.

Prince Rupert in period is returned to Oxford, burnot with his forces, only some few horles he was at Warresten on Samurday night, and from thence he went to Oxford, he sleets about a seahorse will be his last resuge, he'll hoyse fail shouly, if the wind serves, and not stay to bring his Majestic to his Parliament by land, we hope his Majesty means to come thither shortly, and have no more to do with Oxford Traytors, but hing them, and afterward live stappily in peace among his Subjects all his dayer, which God grant.

The Lord Conway is come from Obsord, he first absuited him-felfe at marwick, and is coming to London; the is en mission and will give a good example to many more to loom after things it is better to come then be fetched. The deposit subollars begin to turne over another leafe, and come to London, to feare honelty, three of a cluster were flayed and examined at the court guard on Tuesday, who confesse they come away, because they will not take armes, for the Standard brought but sew green to the rectuit, and now the Colledges multiples to after Cannor, its hot service, they like it not at the latter and of the day, though they approve of Adachious, yet they fay his dascipline of



(131) war is grown out of ufer many Ladies, and effermente fouldiers file out of distord apace, the mane of Effects terrible; and becante they cannot companie Compilitie Il feek another countrey. Bue they would have neither wood not hemp grow where they dwell. Tellibrid feeth they mean to take a long joutney; for they gather sup their tents and affeliments in the County of Oxford. elther they do as men that mean to break, get as much as they eath into their hands, or are afraid his Excellency the Earle of If fex, will pin their out of policinon and indeed that may be a fift feart, at them; it is will you to our order to fee what they do there, it would be a great credit to that Univerfit, for two fuch noble Earles to be feen there, as Effen and Mancheffer, the world would be, they will spoyle the outlind votes; they mean to come like two Princes, to gused his Mafelly to his Pathament, they will have to. or 200001 Rout attendants: fome brave and loyall Cremens, and divers others of his Majerties good Subjects, all withing to offer themselves in that fervice, to free his Majetty from the bondage of Oxford Popefines and the two houses of Parliament will fend good grounds and affarance of peace to his Maj fty, which will be a happinelle to him and his Policrity; in the mean time, we'll pray to God

From the North we have happie newes, a good returne for our last weekes thankesgiving: I pray remember that our Dove told you last weeke, that the thankesulnesse to God for one mercy was a kinde of engaging God to bestow a second; let us bee more thankesull for the second, and God will yet do greater things

to direct his Majelly to make a happy into of all, and we'll tune our bells to ring merkily at his return to his Parliament.

for us.

The manner of the victory which God hath given to that ever honoured Lord Fairefax and Sir Thomas his sonne, as I am informed was thus: The Lord Fairfax marching towards Selby (as our Doye toldwork labyroks) the themy draw our of orke their greatest strength, and came to Belby, whither the Lord Fairefax sent summons to the Towne to deliver it to the service of the King and Parliament; but Mr. Iob. Bellasses who commanded in chief, made answer he would keepe the Towne as long as he had a drop of blood in his veines. The Lord Fairefax sent some Troopes towards the Town, who were encountred by a partee of the enemie, and the enemie retreated, so that the whole body of the enemie,

(1216)

my drew up, and the Lord Fairefax gave them battle; the numwere almost equall on both sides, but after severall houres hot fight with great loffe on both fides, the enemic was couted and retreated, who were purfued into Selby, where they renewed the light, and at last by Gods mercy the enemy was wholy beaten, Mr. John Ballafis taken prisoner, divers Collonels, 20. Captaines, and a great number of other Officers, 4. Peeces of Cannon, 2000. Armes, 1590. Horse, 1800. Foote, and all their bag and baggage, and many Ships and Pinnaces which lay upon the Road in the River, which they formerly tooke from us at Gainesburg. I give you this briefe Relation at prefent, being affured a full relation will be published of all the particulars by command. Let us all prepare our hearts, to praise God for this mercy, and to reform our lives for the future, which is the belt Sacrifice.

This present Thurs ay there came Intelligence to the House that Sir William Waller hath beaten up a quarter of the enemies at Sunnine neere Reading, and have taken 40. Horfe, I. Lieutenant Coll. 1. Major, 2. Captains, and 2 Quarter mafters.

Alfo a Proclamation was brought to his Excellencie the Earle of Effex, dated at Oxford the 15. day of April, commanding all the Inhabitants of Oxfordshire and Counties adjacent to bring in all their Corne and other provision into Oxford, and to have as much fercht away as the Souldiers can bring away, and the reft to be From the North we have tapoic newes, a good rentra f. bord; last weekes thankelgiving: I oras remember that our Dote to d

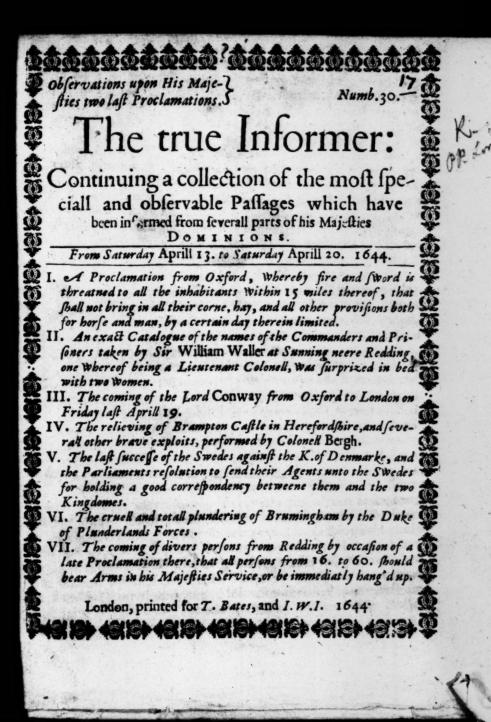
rea left weeke, that the thank blacke to Got for our nerve wire kinde of energing God to bellow a ferond; for as bee more thankelight for the licente, and God wild get he get tel then

The manner of the victory which Ood hath given to that ever homoured Lord Fair for and we will have lever

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The 2 streeting of Brampton Collecto Heretordibire, and two-

V. The last succession of the Swedes against the K. D. In which and the Parliaments of division to send seems of sentences the sense in Swedes for holding a good correspondency assures a theorem.

Vi. The truell and totall plundering of Brunning bom by the Duly.
of Plunderlands Forces:

VII. 2 he coming of ivers per less from Redding by eccepton of a continue Price Price of the Continue of perfens from 36, to 30. fould the bear Arms in bis Alapshies Service, or be immediately hanged up were

London, printed for T. Bates, and I. W.L. 1644



The true Informer:

CONTINUING

A Collection of the most special and observable Passages which have beene informed this Week from several Parts of His Majesties.

Dominions.



Vr Informer being sent forth as well for Instruction as Information, hath thought fit in the first part of this weeks Intelligence, to demonstrate his opinion concerning the late progresse of the distractions and miseries now overwhelming this Kingdome by reafon of an uncivill-civill water. England is now in a very sad condition, (that's by all acknowledged) but

few look after the causes, authours, and cure thereof. The reall and most eminent cause is. That it is full of men whose hearts are full of ewill; and now the curse of God being on them, they run mad to mintain their evill. Men empty their chefts of gold; yea they even empty their veines of blood, to keepe their lives and their foul s full of finne. Were you but now at Oxford, 'you would fee fpring-tides every day, hearts full and overflowed, blafphemie as black as hell runs out at mens mouths, and well were it for us, if to great a plague were at to great a diffrance. Oxford's full of evill, London's full; England's full, scarce an heart among ft us but full of fin as it can hold, And it were heartily to be wifned of all good Christians; that we could confider this: hearts are full of fin; God is full of wrath, and the land is full of bloud, and God knowes where this will end. Times they do fquare mens courles, they do square mens graces. Most men conceive their affections must burne so high, if they burne higher, they will burn them out of 311:

must not be too good, (sayes one) if I let affection burne so high as Truth doth give matter, certainly I shall be burnt. Surely hell will be sooner full of such souls, then such souls will be full of grace. Men may get their purses full by time-serving, but they shall never get their hearts sull of grace by time-serving; great things in the world they doe cut the throats of men. men had rather have leane spirits, and empty spirits, then leane or empty bags or purses, and that is the plague that doth eat out the sulnesse of grace. I could easily give you many moderne, sad, and recent instance in this kind, but common reason, and daily experience affords demonstration sufficient without denomination of particulars: I shall therefore for the present leave these things to sad and serious consideration, and proceed to the intelligence it selfe.

Concerning the Swedes, and from Denmarke.

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And first, I shall begin with the latest intelligence beyond the Seas,

as it may any wayes relate to the affaires of England.

There are come severall Expresses out of Holland this week, which certifie, that they are there ascertained, that Gustrous Horne with his Swedish Army hath neere subdued all the King of Denmarks Land of Schonen, he hath taken a great Fort there, with some other considerable places neere Essenborge: and Torstenston the other Generall of the Swedes, carries all before him in Holstein and Jutland, insomuch that the King of Denmarke is now confined to his lesser Islands. The interest that this Kingdome hath in the successe of the Swedes, renders this intelligence the more acceptable, especially if we consider how forward the King of Denmark at first was (and so doubtlesse would have continued) to assist His Majesty against the Parliament, and to supply him with ships of Armes and other Ammunition, if the Swedes had not interrupted his proceedings, by the invasion of his Kingdome.

Vpon these and other considerationt both Houses of Parliament did upon Wednesday last the 17.0f April, Resolve upon the Question, and

accordingly Order:

That there shall be some Persons imployed as Agents from both Kingdomes, unto the Swedes, to declare the correspondencie that they define



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may be held between them and these two Kingdomes now lately joyned together, and united in a solemne League and Covenant for the desence of the Protesbant Religion.

Oxford.

Oxford this week affords us this certaine Intelligence, that they are there making great preparations for her Majesties removal from thence to Exeter, for which purpote the Countrie men are summoned to bring in their Cares to carry her provisions. That the rumour of his Excellencies intentions to advance that way, and appointing Alisbury for his place of Rendevouz, did much perplex and trouble them, infomuch that a Councell of Warre was called, whether his Majestie should stay there or no; whereat, (and also by the Junto) it was thought fit hee should continue there, whereupon it was resolved, (and accordingly put in execution) that all the Countries thereabouts should send in all persons whatsoever that were of ability, to serve as Proneers, and to helpe to make up the sortifications about it: But that which is of the greatest concernment from thence, is a late Proclamation, set forth in his Majesties name, (with the advice of the Assembly there) dated the insteams of this instant Aprill, wherein it is declared.

That wherem the Rebells, (for that is the common terms for the Parliaments Forces) were advancing towards Alubury, and the parts adjacent. That therefore be doth strictly charge and command all persons whatsoever, residing within 15. mules of Oxford, to bring in all their provisions of Corne; Hay, or Cattell into Oxford, at accreaine time therein limited, according to their distance from thence, leaving onely for themselves, what they must have necessary and present use of, or that athermise those Provisions shall be setched away by violence by the Souldiers, their Goods destroyed, their Honses burnt to the ground, and their Persons to be praceeded against by a Councel of Warne. Which Proclamation is questionselse issued thence by the advice of the blood-thirsty Irish Papilts, for it could scarcely have entred into the heart of any English man, or true Protestant, so to proceed against men of their own Country and Religion, but this may be an effectuall meanes to convince the most desperate Malignants of the true intention of the Popish Fa-

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ction about his Majesty, (who rather then they would misse of their ends) would utterly destroy the whole Kingdome, for it is likely, should they hereaster prevaile with his Majestie, to goe from Oxford unto any other place, it is not unlikely but upon the like colourable pretences, they would advise him to insict the same cruelty, and so consequently burne and ruine the whole Kingdome.

The honourable Houses of Parliament are now drawing up a Declaration upon this Proclamation, which will be shortly published to the Kingdome, to declare unto the people the perniciousnesse and desperatenesse of the Councellors and Councells whereby his Majestie is seduced, which (if not timously prevented, and they speedily removed from him) will be a meanes utterly to rulne this sourishing Kingdome;

Surrey.

Sir William Waller is now returned back into Surrey, and was at Gilford on Tuelday laft, where, and about Farnham, many of his Souldiers are quartered: The Hamlets of the Tower, and Auxiliaries of Southwark, who went forth on Tuesday was sevenight last, are by this time joined with him, and on Thursday Aprill 18, the Regiment of Auxiliaties; belonging to Weltminfter and the Serand, under the command of Colonell Prince, were ready to advance (but by reafon their Companies were not then full, they are not yet marched forth, but without question will speedily goe forth) upon whose conjunction they will make up a confiderable and potent Army; fit to goe forth upon any fervice. Thursday in the afternoon we had Intelligence that a party of Sir William Wallers Horse had the day before furprized a party of the Enemies Forces; at Sunning within left then three miles of Redding, they fell upon them bethnes in the morning, and took these Priloners following: and one of them, vic. Lieutenant-Colonell Rewfe, in naked bed between two women.

Lieutenant Col. Rewse. Serjeant Snom.
Serjeant Major Maxsield. Serjeant Bowles.
Eaptaine Barker. 12. Troopers.
Captaine Ricot. Merchant Trumpeter.
Captaine Wiseman. 21 Footmen with their Armes.
Quartermaster Poster. 3 Centlement Servants.
Quartermaster Addins. 13 241 46 Horses.
Serjeant Snow.

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The valiant Colonell Bergh having performed that gallant piece of Service in relieving Glocester with Ammunition and provision, is now marched into Herefordshire. In his way thither he faced the enemies Garrisons at Tewksbury, Easham, and Sudley Castle, but none of them durst to adventure forth against him. He hath now relieved Brampton Castle, belonging to that worthy Patriot Sir Robert Harlor, which place the Enemies Forces had a long time besieged, and much straightned, but the Castle was bravely defended by his ever-honoured Laddy, while shee lived, and since by his sever-honoured Laddy, while shee lived, and since by his sever-honoured Laddy, while shee lived, and since by his sever-honoured by the Country of Hereford come in dails unrashim, being wearied out by the cruell and deboilt carriage of the Cavaliers, even sowards those who pretend to be their best sciends.

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The forces under the command of Fiftypert have again lately entred Brumingham, and re-plundred it, taking away what love was of any worth or value in the faid town, to the utter undoing and impoverishing of the Inhabitants.

Published according to Order.

Friday Aprill 19 there came into London that day from Redding between 30 and 40 men, who were inforced to leave their wives and families there, by reason of a strict Order and Command from His Majestie lately published there, viz.

That every man from 16. to 60. shall come in and beare Arms for His Majesties Service, or otherwise he should be tried by Martiall Law, and hanged up immediately.

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We may eafily perceive by this and the Former Proclamation, how the subjects Liberty and the good of the Kingdome is defired by those who are the contrivers of such illegall, unjust, and unheard of Proclamations and Orders.

His Excellencie the Earle of Effex will speedily advance to his general! Rendevous near Alisbary, and Sir William Waller also for the West, the Parliaments several! Garison Towns are to send forth what men they can best spare, to meet at the Rendevouse, of which the Towns of Northumpton will send forth 200. House and 500, Foot.

On Friday in the afternoon, Aprill 19. The Lord Conney having about a week fince deferted the Oxford Cavaliers and come to his Excellencies Quarters, was conducted into London with a party of Horse, and it is thought there will many other Personages of note follow, film.

worth or value in the faid town, to the utter until g and into of the Inhabitants.

Published according to Order.

between 30 and 40, men, who were inforced to leave their wave and bonis sthere, by reason of a strict Order and Command trong this Majoratelately published there, we

That every man from 16. to 60. Inall come in and beare Arms for His Majeslies Service, or otherwise he should be tried by Adartical Law, and hanged up immediately.

ach as refuse, but by Alarviel Laurang, draw, and quarter

MERCURIUS AVLICUS,

Communicating the Intelligence and affaires of the Court, to the rest of the Kingdome.

The fourteenth VVeeke, ending April 6. 1644.

Sun DAY. March 31.



He Rebels State-Committee gets up apace, and hath therefore mixed it felf with the Citizens Common-Councell; for after the newes of the late fight at Alrezford, young Sir Henry Vane, Master Saint-lohns, and the Lord Maisland came to the Common-Councell and made Mo-

ney-Speeches for Waller; As it it were called the Common-Councell, because 'tis common for Scots, Jews, and all other Nations, to come thither to make Speeches. At this Councell they shut the doores, and make the Aldermen subscribe; and after they plotted a new Ordinance, which the next day Master Saint-Johns brought up to them at Westminster. Now this Ordinance was, That any Three of the Militia of London might have power to raise and send out what men those Three thought fit; towiese, sind imprison without baile, and execute marshall Lum upon the resustance. Let all the world judge if these be Members of the Parliament of England, who would now plunge us into that desperate slavery, that Three London Tradesmen shall have power to raise an Army, to presse and force as many Thousands as they please; and not onely imprison all such

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ADRIU 1. 1644.

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fuch as refuse, but by Martiall Law hang, draw, and quarter them as those Three shall think convenient. This is Priviledge of Parliament and Liberty of Subject, (as 'tis interpreted by the Medley State-Committee of English and Scottish Rebels) a piece of such high boundlesse tyranny, that we challenge all Rebellion in the world to match it.

MONDAY. April 1.

The Scots and English Rebels being thus Covenanted together, look down with fcorn on all other Nations, as appears by their ulage to the States Generals Ambassadours; who out of their well-wishes to this bleeding Kingdome made a Motion for Peace, & in Order to that, gave a writing to Master Lenchall above five weeks fince, but to this day cannot obtaine an Answer. At first their Memberships quarrelled the language, & would have the Ambassadors translate it into English, (for as yet the Members have no Master of Ceremonies.) But fince the Ambassadours have expected fince the 29. of February, the Members did nothing till Saturday last, and then they put the Question, Whether the Ambassadours paper Thould be taken into confideration that day or no; Their voting was to divided that 'twas just standing water, Master Lenthall having the casting voyce, gave for the Negative, resolving the Queftion, that the Ambassadors paper should not be discussed that day for some reasons, which Master Lenthall said were not fit to be expressed in publique. So at last we have discovered Master Lenthall hath Reasons, though (as you have often heard) he hath an impediment in his speech.

And the truth is, they are so full of Sir William Waller, that they have no leisure to hearken to Ambassadours; whose late Deliverance (for so Sir Arthur Hasterig called it to their faces) is blowne up into an unparallel'd Victory. Scassods were set up, and two men placed on them, who gaped halfe an houre, That the Evrd Hopton was rosally routed and overthrowns, Ten thousand of his men killed and taken, All his Ordnance taken, All his Arms, All his Ammunision, All his baggage, All his Commanders killed and taken, the execution followed nine miles, Generalt Forth show all to pieces; and she Lord Hopton

ADRILLI. 164449A

eforged wish enely sen men at Reading, To all which we can fay but this, That A'L thefe are most abhominably false; And we dare the Devill and all the Covenanters to shew so much as one Peece of Ordnance, one Colour, or one Carriage of Ammunition, Armes, or Baggage that you gained in this fervice. Now because this huge Lyr hath no bettome, therefore they that speake in print are Brangely divided : One sayes boldly. like the two hackney Cryers on the stage, That Sir William Waller tooke All the Ordnance: Another fayes, All but foure: A third fayes but foure in all: Another fayes, but two; and ancther contesses, they took enone at all: Then one sayes 1 000 Cavaliers were flaine: Another fayes, 1000 on both fides: Another. 600 Heptonians: And the Scout and others fay, 400 on both files. Then for men of quality, one reckons 40 Commanders: Another 22. A shird fairs 15. And Sir William Balfoure (who knowesbetter) in his Letter to the Earle of Effex names 8. Commanders killed and taken and faves, there are 5 or 6 more (thirteene in all) though he reckon Colonell Boteler for one. who is fafe at Oxford, onely a flight burt in his legge. The truth is; we left very gallant men, especially the most Noble and Valiant Lord John Stewart, the renowned Knight Sir John Smith, (both dyed fince the fight, and are buried at Oxford) two brave Gentlemen, Colonell Sandyes and Colonell Manning, and that valient Lieut Colonel Scot (an Englishman) And some (though buttew) wounded, as that brave Souldier Colonell Appleyard, who with his yellow-coats beat the Rebels from both hill and wood, Captaine Henry Pearson a gallant deserving Gentleman, with some few others whose names we yet know not. Such as are prisoners (especially the two valiant Colonels Sir Edward Stowell and Sir Henry Bard) we hope shall not fare the worse, because they fought so bravely. Now in that the Rebells excuse themselves that they would have taken the Lord Hoptons Canon, if fresh horse had not faced them which came then from Reading, tis fo false, that 'twas only Colonell Nevils Regiment that faced their Horse, and kept them off when they offer'd to approach the Reare, which with Sir William Botelers, Colonell Howards, and some other Regiments, did eminently 4. Tras well

APRIL 1, & 2. 1644. well in that dayes action. And whereas they triumph, These His Majesty had three Lords, and foure Knights kill'd and taken. (for they count my Lord Generall dead, and reckon him for two, one for the Earle of Forth, and another for Lord Ruthen) we can answer them, that we killed all their Lords and Knights but Sir Arthur, and the two Sir Williams; and left not one alive of all their Genlemen of quality, but Sergeant Major Cenerall Browne the Faggot-man.

TUESDAY. April 2.

Sir Willian Waller having his deliverance at Alresford, fent his Name-fake Balfoure to plunder Salisbury; & the Scot went thither, but his errant was to bad, that he staid not long to speed it, having notice that the Lord Hopton was drawne into the field: some of his Troops came into Newbury, but were quickly fent thence by Colonell Nevils Regiment, who killed two or three of them, and tooke foure prisoners. The Rebels having some intelligence that His Majesty had quit Reading, and drawne the Garrison thence, came in great halt first to plunder the Towne, and then to fire it (for that they have vowed to do) but their Scouts gave them as true intelligence as he in print, and had almost thrust the eager Rebels within Sir lacob Aftleys line of Communication.

Now where they cannot continue to plunder and burne, they fay others doe it, and therefore this weekes Pamphlets ery out piteoutly against plundering in Lincolnsbire, meerely because the Rebells are diven thence. But who they are that have pillaged that County, you may better fee by the fe enfuing Articles which Crommell and King by the countenance of the Earle of Manchester) exhibit against the Lord Willoughby of Parham.

1. That the Lord Willoughby of Parham bath plundered the

County of Lincolne from one fide to the other.

2. That his Officers and Souldiers are so debaucht in their conversation, as that they are unfit to live in a Christian Com-Remine of the latter to was only colored to mines H

3. That it is usuall for his Captains to fend forth their Warrants to the Constables to bring them Wenches into their nell Howards, and tome other Keelments, did extratage

4. That



.APRID 2.8 3.1 1644.

fetted and zealous men, and bath kept them in prison till they have payed such summes of money as he layed upon them.

5. That he might have held Gainsborough, had be fo pleased,

6. That he held correspondence with the Marque floor Newcastle, and did socretly promise him to deliver up Tatter half and Boston, as he had less Lincolne before.

7. That if he and his company were permitted to come agains

into Lincolnthire, the whole Country would be loften de la

8. That he hath taken and fold many mens goods, and made no account to any, but pretend attroibe spant for the Rublique of A.

This County you fee hath been sufficiently handled, when the plunderers cry out one against another; divers of the Gentry having neither rents, goods, no nor Houses lets standing, as Sr Thomas Bishop (it may be he fared worse for his name, or rather because he is His Majesties Receiver therefor the Dutchy of Lancaster) was first clapt up in prison, then his house plundered of all goods to a farthing, and after burnt downe because he denied to affish the Rebeils.

to solve decred WEDNESDWYAT April 307 g anh will or

And it were something if the Rebell's would spare such as are not their enemis, but how they rage against Neutrality, you may see by this warrant, which I therefore set downe that the world may know both their names and opinions.

this Warrant can record, the Whole encome

Sussex.

Being entrusted by both Houses of Parliament to doe our utmost to preserve the peace of this County, and to defend it from the
enemy; we held it our duty not to amit the least meanes tending
thereunto; and finding by experience that there are some men that
neither regard the miserable condition of our brethren in
other Caunties, the present danger of their owne, nor the Cause of
God, but doe got on in a way of Neutrality. To the intent that all
may know how detestable such person are a welar constrained to
declare; that who sover hath or shall continue in Neutrality,
and not show themselves forward for the maintainance of the Common Cause, tending to the advancement of Gods gtory, the Parliaments

APRIE 3 & 4:1644.

910 Hamient's fervice, and the Kingdom's good We foult the them for no other then enemies to the State, and men accordingly to be proceeded against.

Given under our hands at Lewes this 20.0f lan, An. Dom: 1643. We dee require all Ministers and Curates

within this County to read this Declarati- William Waller. on in their severall Churches and Chap- Tho: Pelham. pells the next Lords day after they fall re- Tho: Parker. ceive the fame.

on share and an Herbert Morley. James Temple.

L. Ashburnham, A. Fra: Selwyn. Hen: Shellie. Rob: Spence. Herb: Board.

lo: Everinden. 2 Herb: Hay. Tropica all 1015. Simon Everinden.

John Baker. Hen. Carleton. Roger Gratwick.

This warrant beares date the 20. of lanuary, a day (one would thinke) should teach them more Loyalty, since His Majefty that day (Anno 1641.) granted them, all that they knew well to aske fo as they were eager to passe a Vote to give thanks to His Majesty for His Gracious Messageto the two Houses of Parliament.

THURSDAY. April 4.

But they will not looke backward what His Majelty offered, fince they hope to be all Kings, especially if he that's first in this Warrant can recover the West, for whose encouragement it is this day certified, that Plymouth is now more blocked up then before; there being a new worke made, which doth more endammage all shipping coming in or going out, the Rebells within being diffrested for millstogrind, fince thebefeigers have deprived their water mills of water; Which perhaps was one cause why Wardow the Scot hath left the Town; their last Governour Colonell Gold having for faken this world fore against his will and their New Guardian Marsin being as true Rebellas the Scot himfelfe. down should the good work work

As for Lyme, 'tis not fo chearefull as 'twas heretofore, their best out-Garrison at Senecombe House neare Colyton, having receiv'd a bafting from His Majesties Forces at Colcombe, where after



APRIL 1 24 & 2: 1644.

after three houres fighe, a good many of the Rebels were cut off, and 35 taken Prifoners, not one of his Majektes either killed or taken, and but foure hurt.

FRIDAY! April 3:

But the Rebels neer Gloucefter on Tuesday last find a more notable skirmish, with part of PrinceCnants his Regiment, commanded by Major Bridges. The Major had but Thirty Troopersthough well armed, and the Rebels were full 200 Mufketteirs; whom notwithstanding he charged, killed 4 of them, and then made the rest shamefully sly into a wood; where not being able to enter with his Horse, they all lighted, and fell upon the Rebels with their Carbines, doing fuch handlome execution upon them, that they killed 16 more, and made all the rest run for their lives, all but 40 whom they brought away prisoners; they took above 50 Muskets, being but 30 men to do the whole work.

This gaining of Armes gets men allo; as better appears by that great harvest which Prince Rupers had at Newarke, His Highnesse having added many men to his Armes; and for a welcome back, no fooner fummoned the Rebels Garrison at Long ford (near Newport in Shropsbire) but instantly it was delivered to His Highnes, who entred upon these Articles which were agreed on betwixt Serjeant Major Skrymshoer on His Highnesse behalfe for His Majesty, and Captaine Parry who commanded that Garrison.

1. That the faid House shall be immediately delivered up to

His Highneffe for His Majefties ufe.

2. That the Garrison souldiers shall march away without any Armes.

3. That the two Captaines Shall march either of them on his Pad nagge, with his (word and a cafe of Pifells.

4. That all things elfe now remaining in the faid House, be left

there for His Majoftie.

5. That the faid Officers and fouldiers shall have a Convoy

tawards Eccleshall Castle.

All the Garrison except one or two Souldiers took service of the Prince; The House yeilded His Highnesse above 100 Musre Leiceuci, faceache a orrne, one and ninii ir

kets, 40 Pikes, 4 Barrels afpowder, tome hand Granadoes, March and Bullet proportionable, with great Rore of Corne, Meale, and other Victuals.

SATURDAY. April 6.

His Highnesse being come back towards Shropshire and Cheshire, made Sir Thomas Fairfax hasten into Torkesbire, who hitherto hath been pelting at the wals of Lathon House, where the most noble Countesse of Derby still holds out gallantly against all extremities, though their Ordnance and Granadoes have feldome given her reft; continued still with all the power of Sir William Fairfax, Colonell Albton, Colonell Rigby, Colonell Moore, Colonel Shuttleworth, &c. with their Rebellious · Regiments; As for Sir Thomas, he (in obedience to his father) is come to wait upon the Scots, who have loft above 700 Rebels before a small work neare the South Sheilds at Tinemouth: They came on first on Friday March 15, but were bravely repulled with loffe of 200 men; Next Wednesday, Lesley came againe with 4000 Foot, who were all beaten back twice with extraordinary great execution, the Trenches being filled up with dead bodies; That work being of fuch small consequence was quit by those 80 men within, (they were no more) who instantly escaped over to Tynemouth Castle, which that their finall work through and through, it being no advantage at all to the Rebels, who dare not stay in it if it were better.

The Action at Alrexford made the Londoners this week sul of fresh Invention: One sayes, A more remarkeable sight was never in England. Another sayes, The Cavaliers fought all most desperately, but yet were beaten by Miracle when the Parliaments Forces were even ready to be ent off. A third sayes, It was a more bloudie battaile then either Edge-hill or Newbury. A fourth sayes, There was never sharper execution for the time in any sight under Heaven. Nay, another will except Heaven, but sayes, The hand of God was eminent in this Battaile, as in that betweene S. Michael and the Dragon, (Remember who brought the Railing Accusation.) 5. That Prince Rup B B I in all hast is sled into the Welch Territories, (having the week before sled from Wales to Newarke.) 6. That Sir Charls Lucas came last weeke before Leicester, faced the Towne, but durst not come

within

within reach of the Canon, (No he faced Sunderland, and made their Lanciers rume behinde their owne Canon.) . Thadrid Cavaliers having gotten most of Lincolnshire, the Earle of Man. chefter bath fent Colonell Cromwell with twelve Thousand Horse and Foot to regaine a, (and is following after with eight. Thousand more to make it just Twenty Thousand & That is many Armes as were lost at Newatke are replenished out of a Scottish Ship which came to Bolton (But landed at Scarberough, and came thence to Boston by land.) 9. That this Ship was going to the Scots, but the Townesmen of Boston tooke the Armes, payd for them, and fent the Ship backe to Holland to buy more for the Scots. (Fye, will yourmake the Scots the Toungar) Brethren, and ferve your felves first?) 10, That Colonell Mit. ton tooke Wellington Church and Apley House, having killed many, and taken 28 Prisoners, (That is, he hath left both those places, and was rotally routed in feeking to regaine them.) 11. That the Lord Paulet of Somerfet thire having received his mortall wound, said a little before his death, that the Round. heads had all beene destroyed, if the Kings Forces had not given amay the Victory in a vaine bravado, (you would faine kill His Lordhip in revenge against the Yellow-Coats.) 12. That the Earle of Manchester stayed at Cambridge upon weighty occastons, though his Army was fent towards Newarke with Colonell Cromwell, confisting of almost 5000 men, (The MILITARIE SCRIBE layes, his Army was 12000, which agrees as well as His Lord (hip and the Lord Willoughby.) 13. That a London Ship called the SWIFT_SURE, of three hundred Tunne burden, was seized by the Earle of Marlborough, which being claimed by one of the Owners in France, the Queene Regent commanded that the Merchant (hould have no Ship, forbidding the Judges to give semence for the Merchant, (Then you are resolved to flaunder all Queenes in Christendome.) 14. That Colonell Boteler was shot all to pieces by one of the Kentish Musketteirs who knew him, (Because his Regiment killed to many Rebels, therefore the Colonell must be killed a weeke after.) 15. That an Ordinance is passed to give the New Seale power to pardon Prisoners in Newgate, (you must needs release the Theeves out

out of Manuer, or you'll want a Routing) rd. Fine Gereral Liefferookers fore neare Types nouth, wasty with the lo fe of a nin Souldiers: (Then it feamos amon's 600 Sees there were but 9 Southerse) 17. That the Oxford Pamblet will be fo imondem neer weeke at to face us doinne that Generall Forth is alive, (Tis impossible to fice your do was we have told you these no weekes that Prince Many CB is alive, and this weeke you call us impudent for faying for) 18. That the Counteffe of Derby is inflish man of with sals in Lachom Houfe, that She hath forved many people, and yet per lifts fill to be more wicked, which is wholere French with, (Rayle your hearts out, to you Hand without the Gates of Thu Colonell Rochetter, Serjesur Major Lilboins; Carraine Bythell, and Carraine Hunt charged Prince Rushar's right mine at Newatke, and routed him, (Yes, and purfied the Prince all over Inncolufture, never leaving rill they had delvery Him into Bofford 20. That the Borliament Porces finding Gains boro tell not tenable, flighted theworker and mout man; (That shalle's Dye, for though they runne away they left the Worker landing, 21. That all thefe Forest which has before Newarke are mon an Bircolne! (That's more then halid a Lye, for they range from Discoline, and left Workes Ordeance, Armes, Ammunition and all behind eliem.) as. That the Marquelle of Ne vealtles Horfe are fo morne on. that he hath nor above 25 or 30 in a Troops, 23. And the fame Pamphler dayes within 6 lines, This Colosell Ballannine about a neede fince tooks a Troops of Newestles Horfe at Chefter Towne, wherein he had 40 good Hirfe, with Carbines and Pistole, (Sirrah, you mu't not quarter your Dies to neare one another when they quarrell thinks 14. That the Chouliers for all their great branges of Horfe, were not able to provide vithall sufficient for their Army at Altesford, 25. And another tyes, The Sir William Waller bon the Lord Flopton out of the field, and made him leave behinde him two great Postes of Ordinates, and un handred totals of male and other provision, Thelegivo differ as much, as that other did from himfelfe. 36. Thus on Thefter, March 26. the Scots roused one of the Mangue fes Brigades of Horfe; flow many, and tooke fever for e Prifoners,



Prifoners, (An I yes this cause in a Letter to London March 25. the Monday before your Lye was begotten.) 27. That the A Tembly at Oxford confifts of no se but fisch as are known Ma napolozors, and declared Trageons, (Hald your peace Sirrah, or I'le name your Members) 28, Thur she Earle of Manchetters Forces have regained Game or ough, Lincoins, and Crowland from the Cavalters, (Antra cen Nemarke, Take, and Oxford, the felic lama (ay.) 29. That Colonell Bellaffes came to Brad for I wish 29 Colours, but Colonell Lambert fared him with net whate 300 men funghr mith him rost at him took 106 appaintes Profesero, roon Foot, and 100 Hinfe, (Finis is one lufty plump Lys in generall, on fix lingly ones in particular.) 30. That Ca-Limelt Fox mirb 200 Hings and for ment to releeve Stoutton Cuff le robird abounds be couldnest uccentib, ges be bulled and poole diversion obs Enemy (He rates jovially, elle your Times had beene laid by the heries with the tell of his companie.) 31. That fines the Bastaile at Altesford Ser William Waller bath againe fallen uparthe Cavaliers, routed them and taken above 500 Armes, (You give him Armes now hereafter you'll give him Ordnance, Ammuniston, and Coloure, cillyou have made his Alresford workers, Victory) 11. Than Prince Rus PERT came to Oxford on Wednessias last, ompurpose tagaque with the Lord Hopson of ant Sir William Wallet & (That's a pretty excuse for Wallen running basic agains 139vi Thantae Parilbof Mary Al Jerman sury bash ful for ibed finnish for Sir William Waller that it may be an example to all other Parifics in London, (Tis Masters Colamy's one flocke, both he Sothey have done their share.) 34 Tion Ha Encellance hab taken care that a Brigade of fin Thousand menthallifuddenty of the forth under Minor Saippon to marde Onfor 1/7 (His Fortelle mais will fend them our of his owne Eighteens hundred) 36. Thu the Troope which mas rested for the Parliamens by the Mathe of Herdord thire; is an last 2009 (What are they, Hories or Marco ty 26. That the Caveliers at their conranta inter Galilborough burned most of the Towns, (You know they grens it, your felves fer it on fire when you burned the Powder mills and rame from the Lawne) . 371. That the Store hour larely FINIS.

had a sharpe fight with the Nova-Castellians (a pretty word) and have taken fifteene Proces of fare braffe Ordname, (the Ordnance had the same markes with those fix Peeces which Waller tooke at Alresford.) 38. That the want of the Powdermills ar Gainsborough will be one of the greatest losses to the Parliament, (But not fo great as the Water-mills at Plymouth.) 39. That in the late fight with the Scots, the Nova-Caltellians foot made fuch hafte, that a man might plainly fee they were all Irish footmen. (They made such half that they lest behind them above 500 Blew-caps dead upon the place.) 40, That the Lady Hopton comming to her Lord and Husband with 200 Horfe, was taken by some of Sir William Waller Forces, (No, twas a mistake of my Lady Waller at her last Thanksgiving-Supper) 41. Then the SCOTTISH DOVE craves pardon for some late errouts, telling us he is incident to a Dormitive Infirmitie, but fayes he is comforted because Sir William Waller overthren Tabin and Sifera at the Brooke Kilon, (Brainford and Worceffer are more apposite for Kison.) 42. That in Hampshire Gods Battaile was fought by Deborah and Barack, who pursued the enemy till there was not a man left, (we know whom you mean by Barack but must his Lady be a Queen?) 43. That Gebal, Moab and Ammon were utterly vanquished by the servant of God at Alresford, (Pigeon, bring no Scripture for Rebellion, left we give thee a description of Gebal, Moab and Ammon.) 44. That the Marqueffe of Newcastle faced the Scots Armie three times in two daies, for the Marqueffe is a notable facer, (But the Scors never yet once looked him in the face.) 45. That it is to be feared there are at Westminster many sitting at the Stern who are Clofe-Traytors, Covenant-Traytors. (Truly Pigeon thou art in the right, there are many Covenan-Trayors.) 46. That of a good preaching Minister were sent among the Welchmen, those old Britaines might perchance prove good Protestants, (No Pipeon, they'll not endure to heare the King rayled at.) 47! Laftly, That in the late Northerne fight the Scots flew a Thousand English, most of them seemed to be Gentlemen, by their white hands, short nayles, and curled long haire: This Lye was made by those Brethren that have short hairs and long nayles. FINIS.

Numb. 32.

Mercurius Britanicus

Communicating the affaires of great

BRITAINE:

For the better Information of the People.

From Monday the 15 of April, to Monday the 22. of April. 1644.

View tels us in the first place of our State Committee, which is thixt with the Common Councell, now the truth is, they hate all mixtures Oxe and but their own, and their first is their mixture in Religion, Scripture matures, and Common Prayer; their next is their mixture in Armes, Papilt and Protestant; the other is their mixture in Counsells, Dukes and Dutcheffes Counts and Counteffes, James's and Junta's, so many male and so many female privy Counfellers to many Spanish and so many French, to many Prelates, and so many Jesuites; but now he remembers us of some mixtures in Councell I could tel him of more mixtures in Court I with they mingle not forthere, till at length there be a confusion in generations; but that which troubles him in this, they that the doores when they were at Counfell, and fo it feems the man loft fome few ounces of Intelligence, which if the doors had been open, some good Oxford-meaning Waiter might have conveyed ; and yet I Wonder they should compaine one shutting doors, when there are any private doings, knowing how private their Coins munications are at Court, Harry the Earle, and George the Lord could never endure to have the doorsopen when they consulted, but what the reason is, let the Barle of Berfit tell ye, who is one that knows as much of the Chamber secrets, as the guilty Tapeltry, for he uses to have a key into the dormiteries of the weaker Sex; but now we are talking of shutting doors, who thur the door upon his Majesty, and would not let him in, till it was refolved? Who kept the door another Friday night, when he came up the back staires? who fate there advising, decreeing, enacting, and would not agree that his Majestie should have entrance till all was debated ?

He tels us of a feorer Ordinance made there, and brought up by Mafter SecretOn Sr. Johnsinto the House; but you shall fee how the Intelligence miscarries dinances. in the way, either from London to Oxford, or from Oxford to London; there was an Ordinance exhibited, but none from the Common-Connfell,

but from the Milioia of the City, which was a little with the largest, but the House of Commons had the moulding and casting of this Ordinance afterwards, and they could proportion it fo, as it should not exceed; But in the meane time you see in what a feare they are in at Oxford, of the greatnesse of our Ordinance, they are afraid if once the Militia get such Ordinance, they will befiege Oxford presently, and that the next they make will be Morter Pieces, and if they falhion them after fuch a fize, and make them of so large a bore, they feare that they may be able to shoote Granadoes into Oxford, and the funto are thinking to remove already, and thinks it will be no fitting if the Ordinances be forereat; and therefore they get Aulieur to crie out of the unbounded Ordinances, the unlimited Ordinances of the Militia: And Aulicus, as he is taught, cries out, Let all the Rebellion in the World match it : Yes, that of Oxford exceeds it, that is, fuch a rebellious funto, such a company of degraded Lords and Commons, that will needs be taking upon them to imitate a Parliament, and they will have a Speaker, and he must speake as he is instructed at night; and the rest that have little to fay to the purpole, may stand up, and fit downe, fo they meddle not with any thing but giving a Vote for a Subfidie, or thanks to the Dollar that preached to reverently in the behalfe of Surplices, and Orgampipes; and in imitation of our grand proceedings, it must be Ordered that the Dottor have thanks, and a plurality returned to him, for the great paines he tooke; and to he did, if you knew all, for hee tooke not to much paines this yeare and a halfe, I warrant you: And whereas it is faid, the Doctor did it upon the Falt day, do you think the Doctor falted all the day? No, you may eafily believe a quart was the least preparative. 1981 2011

State Committee. Aulicus his invectives.

The degra

ded Lords

and Com-

mons, the

Junto at

Oxford.

He calls our State Committee, of English and Scots, a medley Committee, I prethee Aulician what are thine? English, and Epicoch, and Irish, and Popish; and Epicopall, and Prelaticall; but what a transcendent callumny is this, to call our National Incorporation, that union which posterity hath cause to bless: Oh the boundless and unlimited torque of a wilde Pamphlet! To call a mixture of Scots and English Counsels, a medity. The next reproach he casts, will be against his Majesty, against the Monarchy of Great Britaine; he will call it a medity-Monarchy, a medity-Government; Was ever two Nations united so happily under one Crowne, so wounded through the sides of a State-Committee? and called a medly by such a medling Pamphlet.

Covenant effects.

He telsus, that our English and Scots now Covenanced, looke downe with scorne on other Nations; and what Nations are these they looke downe at? onely the Irish, I dare say, and they may well looke down upon those, for they stand on the higher ground, they are stand on hetter, on.



more Christian, and more fublime principles, the other stand in Bogs and corruptions. but the Rebelle at Oxford, look up at thefe, and the Time looks up at them with fo much aloration, and crouching and kneeling, as if it were to fo many Images and emelfines, and is is not a fad things that thefe things called Prereftants at Oxford, should now fell them-Oxford felves over to a Nation of fite a bloody and barbarous Tyranny as the Irift; have they Protenot plotted think you a farnest defigne, to bring themselves and their Soveraigne into stame. fo calamignus anextremity, that they are not to be delivered but by those who are hatefull both to God and man; oh that formany I ords and Gentlemen should pawne themfelves, and t eir Religion to the Popery of fuch a Nation, and fuffer themsel es to be rid ike Irith Hobbies, by a company of Briftells and Contingtons from England to Romes Nav. have they not commanded his Maiestie by Proclamation given at the Court of Oxford the 15. of April to declare by the advice of the Lords and Commons of Parliament affembled 4: Oxford, that all persons whatsoever within the Kings Quarters in Oxfordthire, Buckinghamshire, and Barkshire, shall not within five dayes bring all they have of Come, Hay, and provisions for man and horse into Oxford, pretending the Rebells (as in the Proclamation his Maiestie stiles the Parliaments forces) are coming . That t ey shall he tried by a Councell of Warre for their lives, and their houses, Corne and Hay beent to the ground now you lee what kinde of Protestants, the Parliament men at Oxford are, and how his Mairfly and they must pursue the ad ice of the bloody Irish to destroy this Nation.

He tels us of the States Ambasadores, that could not have Audience till they had states Englished their Paper , Tis true, nor can the Ambassadors, who are men of State, take Ambasthe Ceremonies of States ill sand we defire plaine English, for mee thinks there is too fadours much French in all the Defignes, and Papers that are in this businesse, and I feare there is some Spanish would be translated too; But you think you have wonne the States Amballadours electre from us, became they flayed a little at Oxford, not in any liking of your anaires, I can affure you, but it is a travelling pace of gravity and State they observed But he tels us, it was standing water in the House ; I would it had beene so long agoc, and to this day there had not formany Members gone downe in the ebbe to Oxford as there did. Burit was well you rane our House only with a standing water, things

then are not lo carried with the firetine, as you would pretend.

He tols us, the Parliament wants & Mafter of Geremonier, It is very true, e er fince the Mafter of Bi hops were put out; and you have most of those Masters of Ceremonics with you at Ox- Ceremoford, where I think fome of them, as Euppa, and Stemmer, and Ferne, are both Masters nies.

of your Isous and the Ceremonter.

He tels us of M. Speakers reasons concerning the Ambassadams Parers, and of his divi- M. Speaficn; And what can you fay of M. Speaker, you raile at him for speaking, ever fince he kers Rea would not speake to his Majesty, and tell him of the five Members ; Can you remember fons. that honourable filenecof his, and not blush at Oxford for such a stratagem ? But I heare you are revenging your felfe of M. Speaker, and are cutting downe his Grover a Thus when eannot our downe the Cedars of a State, you strike at the underwood, and when you cannot deflery the men, you deflery their Inheritances, But wee heure you have a dangerous Deligne in cutting downs the woods; you intend to make them up it feemes into Faggots and Billets, for burning the poore Protestants you take ; Why doe you lay in thus before hand for the martyrdome of people? Did you ever thinke till of late, to fee Faggots made up for the Protestant Religion in King Charles his dayes? But let me here remember that excellent Reply of M. Speaker to his Majesty, which will live as long as a Roll in Parliament, when his Majesty came in Person to accuse five Members of high Treason; I have no eyes to fee with, nortongue to speake with, but what this House doth give me.

Alsford deliverance. He tells us of our deliverance at Alsford, and will not vouchfafe it the title of a victory, and will needs face Sir Arshin Hasteriz down, that he called it so in the house, this Andleus is as confident of the truth of his Intelligence, as if a Member had sent him it; for my part, I do think so honourably of all in this house fince their Covenant, that I dare not staine it with such a suspicion, this I dare be bold to thinke, that some members speaking freely, their speeches may be glessed up by such as follow the harvest, and by those Scouts may be packeted thither, but well, call it a deliverance, it was so, so many Gentlemen and Commanders, delivered by a wonderfull providence into the hands of Sin Willian Wallers Army, so many Armes delivered, besi less a deliverance of the Lady Hopes after into the Troops of Sin William Baljoro: Reader shall we allow them at Oxford this comfortable way of translation, for it does them much service, for the very name of a victory upon them, is epough to make all their Regiments disband, as some of them lately did, till it seems they cried out, oh it was but a deliverance, and Andrew had the proclaiming of it, and cried, oh it was but a deliverance.

He tells us we are full of Sir William Waller, but the truth is, they are so full of him at Oxferd, that they surfeited at Alsford, and vomited up most of their best Comman-

dess and Ammunition,

He tels us we feet two upon a Seaffold to cry up the victory, yes, and why do you quarrell with the Scaffold are ye afraid that some of your grandees shall aft upon our Scafe folds, Sirafford went up first, and we hope Iustice was not cut out of this world with him,

but fune of your Oxford Truitors, and Iwite Rebells may follow.

All, and with at all was.

Repleti-

A Seaf

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fold.

He tels us we cried out that all was taken, all Ammuniton, and all the Army routed, you may hold your peace, and let us for once cry up a total and generall defeat, as indeed it was, for your deligne was totally routed, if not your Army; but how of the have you chimed and rung out your belief at Oxford for totall, universall, inationall victories, remember your declaration which came cut, Proclaiming to all the world, that Effek, and Fairfax, and Waller were all, and all they had, and all they could make now or hereafter, all loft, gone, routed, and that all was your own, and yet all are in as good a condition as all you have, and we dare measure alls with you at this time, so you keep out all your Popery, all your Priefts, and Seminaries, all your Inja Rebells, all your French, all your Presantime, your Idolatry, all your primities, all your Prophantions, all your Superfictions, but if we say allows taken, that is moderare in respect of your forces, how often have you set your your victories over us, wherein not onely all, but more than all was taken.

Me teles us that he dates the Devill and all his Covenanters, now if the Devill have any Covenanters, they are these that have taken the late oath at Oxford, wherein they are mutual y bound to their sins and one another, as we on the contrary to God, and a Reformation according to his word.

Who can imagine lesse or better of their Covenersers, who are so solemnly combined to root out all golds esse, all Laurs, a l Liberties, and Priviledge of Parliament under the

presence of fighting for them, are not these devilib Covenanters thinke ye?

Here Is us of many favour and gallon spirits which they had, which he sayes were slain and takens now let him alone, and in time he will confesse all in one lease, though he deny it in another; but he is now made Register it seems to all his Musesties battells, and he is to Chronic to every stroake and discharge, and to record the resolution of all that falls above the degree of a yeoman, or common souldier on Ancient, or Corporall, or Cornet, sorhe never takes notice of any lesse then a Colonell or Captaine, the poore perty officers, and Insantry goes out of this world without so much as a green Letter or a Parenthesis, or a word of memoriall, or a sigh from his Pen, or a teare of Inte spilt on their Funeralls in his Pamphles, but for the Commanders, he weaps them in such a winding-

The Dovils Covenanters have taken the lare Cath

at O.for l.
Aulium is
now Regifter of
the Kings
battells.

Best of Commendation, yet he hath but one common Oration he makes at all their Funerals, and he fays, they fought famoully, eminently, gallantly though perhaps some of the Gentlemen were running away, as the battaile overtooke them: But this is a stratagem, which the funto, who have nothing else to do (for they are not to meddle with State matters) have contrived for the honour of tuch as shall lose their lives in his Majesties service, against God and their Country, and they are to be Canonized in Aulieus; and fo do not onely lose their tives in the Field, but their good names, by being recorded by to notorious a lying Pampillet, where it is the greatest ignominy to be named.

He tels us, that wee fay that his Majelty had three Lords and foure No great Knights killed and taken; and what great miltake can there be in this, con- miltake, fidering how many you have Dubdand Vicounted of late, not so much as the new lufty young Harry, but he is made Earle of Yarmouth; belides many other bility conof the Right honourable the Patentees, the Monopolilis, with Informers, fideres. Promooters, Inne-keepers, Vinteners, Apparators, Groomes, Cookes, Kitchin-boyes,&c. infomuch as the old. Nobility, and Gentry are alhamed

to fit fo neere them in the Junto.

He tels us of Gal: Browne, whom he cals a Faggot man; indeed it is a Colonell cudgelling Trade; I suppose you had not complained of the Faggots, nor Browne. the man, had you not beene well endgelled with the fricks; But you know he is as good at billetting as faggotting; He billeted his Regiments of late upon your owne Quarters: And what tell you us of any fuch Trade, as it Colonell Browne could not be are you as benow ably as the best Lord in the Kingdome: I must say this for the Colonell, he is one whole resolve and reputation is as high and gallant as your very Ruthen, and where ever hec goes, the tafter of his proceedings shine before him, and makes him more glorious, then your infamy can obscure or shadow him; and I am perswaded in time our City Trades and gallantry of spirit, will go neere to beate your Earledomes, & Baronages, and Marquesses into a lower condition, and level the grandeur of your titles from Lord General's into poose particulars.

He now calls in an after fron upon Sir William Balfore, and cals him Afpers Scot; Auticus, be not too bold, Ruthen and King, your two magnificoes on. are his Countrey-men, and we hope ere long (for you know what gallant Fairfax hath done at Selby) some tidings from the North will make you

aske pardon of that famous Nation, for abusing them.

He tels us, our Souldiers would needs have fired Reading, he thinkes Fyring, only it were a good Geometricall revenge, and therefore he concludes it, and by because they fired Alsford when they run away, knowing wee were so whom. mercifull, wee would rather stay to quench it, then pursue them, and this

they left us to be doing with till they fled; but for Arading, I know not any of our Commanders that are fuch Incendiaries, as to fet Townes and Cities on fire; but I am afraid by this language of Aulien, there is force flich stratagem amongst them, to fire the Towne; and lay it upon our party. and Aplicas is to give it out before hand, July 218 Years

A trick to He now prefents certaine Arrieles against the Lord Willowither of Parl

divide us. ham, under the name of Col. Cromwell.

We may see how they worke on our divisions at Oxford, and how they publish them; It is strange we cannot agree to preferve the Kingdome, fo well as our Enemies to destroy it; What pitty it is, that emulations, and title-respetts should lose us so faire a game as Providence hath pur into our hands; But I hope while the Enemy fires Townes, we shall not be firing Counties, Associations, and one another.

Oxford in neutrality in cur fide

He railes against Sir William Wallers Warrant to Suffex against Newlose with trality; Oh they love to heare of that temper amongst us at Oxford in their hearts; and I wish all other Counties were well makened out of their Newtrality, by some new Ordinance for that purpose, and force Agents imployed in every Division, for informing against such as are luke marme; for that is the onely conflictation that betrayes our Caute, and men will never act aright in this Caule, while they fee they may fit quietly between this and Oxford: but I shall give you Sir Will. Wallers Warrans, as a good copy for other Counties.

> Being entrufted by both Houses of Parliament to do our utmost to preferve the peace of this County, and to defend it from the enemy; we bold it our duty not to omit the least meanes tending theretone : and finding by experience that there are fome men that neither regard the mife. rable condicion of our brethren in other Councies; the profess danger of their owne; nor the Canfe of God, but do go on in a may of Neutrality; To the int no that all may know how deseftable fuch perfons ere, we are confirmined to declare, that mobofocuer hath or shall continue in such Neutrality, and not stew themsetves forward for the maintenance of the Common Cause, tending to the advancement of To is glory, the Parlianents service, and the Kingdomes good; We shall take them for no other them enemies to the State, and men accordingly to be traceeded a gainft.

> He tels us of some perty skirmistes by Rupers, and Prince Charles his Troope, for now they place Rugers far before Prince Charles, andere it be long, they will fet him I think before King Charles too; but I hope never to see so wilde a Nephew conquer his Royall Vicles Throne, while this Parliament hath a Sword in their hand; I wonder the Malignams can endure thus to fuffer the young man fecretly to wrest the Seepter from his Majesties

hand, and never speake on it.

Filiallobedience.

Petty

thes.

skirmi-

He tel's us of the Scots Skirmifter, and Sir Tho, Fairfer, who is gone to them in thedience to his father, and his father (I must tell him) hath given him charge to rout their Marquife, and I hope his obedience will be as eminert in that as the other, and he that can in duty advance, will in duty conquer; Col . Bellafir, and Sir John Ramfilen can tell a late experience hereof; and for the South his intelligence is very imperfed but as they draw neerer, his news will be more certaine,

Weekly Pamphlets.

But now he enlarges himself concerning our Weekly Pamphlets, and there he imployes

as many Agenes as Pamphlets, to find the their contradictions; and believe it; there is tiet hintoricting fuch olashing, furh wil ing over sand short, fuch multiplying by fome, and fubfitafting by orders, fuch adding of cyphiers, and taking away figures, that it is become spire enough at Oxford to read our rediculcus relations and contratictions, and the great scancall, and disreputation that our Parliamentary affairs suffer, is from the variety of our milireporting Pamphlets, which I hope hereafter will be prevente! 9 11 20110C TE

Imediagence. I am fludwing to finde out a recompense worth the gallantry of the Yorkshire Genry, the giable Lord Fairfax; the undatimed Sir Thomas; Sir John Meltrum Colonell Lumber, Colonell Bright, was the rest of the resolved Gentry, have cut down bought of Land! with their fwords the last weeke, they have subdued a County in a moment, and let God have the glory of all this, who hath done fo great things for us; In this victory at Selby in the West of Yorkshire, there was taken three Colonels, two Lieurenant Colonels, tour Maiors, nineteen Captains, twenty four Lieutenants, fix Cornets, eleven Enfignes, nine Quartermasters, the matter of the magazine, the Provoit Marshall, and divers S. recontra Trumpets, Cornoralls, Drums, and other officers, divers flain and lay firewed in the way to Torre for four miles sogether, others fled to Powfreit, and were purfued as far as Ferry bridge, four braffe pieces of ordnance, feven barrels of powder, 16. bundles of match, 2000, armes or above, many horse and soot Colours taken, but as yet 16, or 17. come in 1600 common fouldiers above five hundred horfe, the Pinnace taken at Gainfbrough; all their bag and baggage, and many thips and boats upon the River,

I thall give you a thore and clear character of the eminent priloners taken, that you Some may know their delinquencies in every circumstance, for you know when I please, I can Charato I you the fecrets of any Gentleman, here or there.

Coloneli John Bellafis, as prety a handsome Gentleman-Ufter as need walk before any some De-Lady of the Court he was never afed to shoot off Pistolls, yet at last pinch to fave his life; linquents, he defended himself more then was expected. control in their parts.

Sir Thomas Ingram (taken, if by swimming he escaped not) a plump, fat, young Ma- Selby. lignant, and of lare very much larded with the Popery of his old father in law bald Fal- Colonell bridge the Popish Baron, yet I must confesse, I never counted your fat and grease Bellasis. Malignants fo dangerous, as your lean and raw-boned; but here I cannot but with ho- Sir Thonour to that personage, remember the worth and noble affections of his brother Sir mas In-Arthur Ingram, whom I ever took to be most rightly spirited in this cause, and guilty of gram. nothing, but want of imployment.

Sir John Ramfden, as civil a Malignant as is in this cause, and one of those that are Sir John traitors in white fattin, but the better he hath been,he is fo much the worfe.

Sir Robers Switchlant, one that hath the Sparkling brain of that County, he was alwayes Sir Romaking of ieffs, and they could never get him to do any thing in earnest, but rail against bert the Parliament, they lay he hath a pretty face, it is pity his foule is not of as good & Strickland complexion as his body.

Master Herries, an Apostate (as I am informed) of the half-blood, for he turned Master when the Lords first deserted the Parliam. something an ancienter traitor then the rest. Hersket.

Captain Grimfton, son in law to the old corrupt Lawyer; Sir William Daulton, the Citi- Captaine zen-Lawyer, and Injufficer of York, that refused to kille his Maiesties hand when he Grimfton knighted him, and thought it no good manners; this young mans Troop confifted I suppole of I awyers-clerks, and cashiered Atturneys, who fought, it seems, as they used to write, in cut fingered gloves: but I am weary with characterizing, be pleafed to excule me, and latisfie your felves, that their persons are in custody as well as their names.

Now let the noble spirits of that County rejoyce, that have sat so steddily and unmovable

movable at the Helme of State: wir. The gallant and active Sir Philip Statesm, the homountle, prudent, and ingenious, Sir William Strickland, the cordiall and worthy Sie William Allifon, and Alderman Heyle, the constant and valiant Sir Henry Cholaler, Sec.

Her Majeftie hath fent for her Doctor to this City, but he is as ill disposed as flow. The tunult about Aberdeen, is now almost composed, that which Marquiste Huntley

Aberdeen ftirred up, this it is to put confidence in Popery and Marquiffes. tumu't.

I must here commend the worthy and religious care of our States, the Parliament.

who have fet forth an Ordinance for better observation of the Lords-Day.

I could commend one thing in an humble and most Petitionary way that all the Committees in the Counties might receive inftructions for inquiring into all their Parifles, how they are supplyed and returne the names of the Delinquent ministers, for in all plaees that are bad, the people and minister have agreed to winke at one anothers faults. and to they shall never be Articled against in this world,

I could with some extraordinary order for humiliation would come forth, for though our fet dayes of Falting be an excellent standing ballome for thefe times, yet I oblerve, that fuch providentially leafors as the State holds forth to be observed are performed with more vigour of lpint, and godiy activity; then our monethly Fafts, for it is the masure of man to drive faintly, and heavily to a constant and inforced duty.

Marqui Te of Newcastle.

We are informed that the Margetferf Newsaftle after he had news of the great overthrow given to Golonell Bellahe and his forces as Pally in Vorkthire diflodged privately from his Quarters, and it was time foto do, what he had heard that the ever honoured Fairfaxer, had dislodged and overthrown his chiefe referve the was eight hours gone before our Brethren of Scotland had true notice of it, who are also upon their martinafter him, and intend not to leave the perfuite of him, expecting the Noble Lord Fairfes and his valiant fon, may come aptly to enclose him, and together ward him, and the reft for the rapines, murders, burnings, and plurdrings, which they have to long wige.

in go the Po the Later, wer's that confide, I say recent of you are the sale being n us to that perfocage, sentember the worth and nolks africtions of his crother Sir man in-

Arthur Ingrave, v bonn I ever took to be militaling y spirited in this coule, and gully of grant.

solding, but want of imployment. , I am afraid our thankfgivings for victories are not right, for though we cannot tojoyce too much for the fuccesse of the Gospels Cause, yet mady fall that deserve our toars, as well as triumphs, and I could wiff we looke a little better to our qualifications: I am fure when the Tribes had conquered, they wept as well as rejoyced, that there hould be one cribe lacking to Ifrack, our Divines may please to take notice; that our enemies are as mixt as the quarrell. complexion as his body. idalter Henfer, an Agollete (as i em informed) of the half-blood, for he turned starter as Inc. is tieft deferred the Parison of modifier on antiquest in the there then the receift starter.

Care un Coluffen fin in law toth out sement law ver ; bil William Dachers the Cit Coran o

and Institution of York, Torrestated to kille his Marchae hand when he Grienden

DECLARATION

LORDS and COMMONS Affembled in PARLIAMENT,

CONCERNING

His MAJESTIES late Proclamation threatning Fire and Sword to all Inhabitants in the County of Oxford and Berky and parts adjacent, that will not bring in all their provisions for Men and Horse, to the Garrison of Oxford.

With the resolution of both Houses thereupon, for to hazard their lives and fortunes, to prevent these miseries, and secure those places and the whole Kingdome.

Die Lunz, 22 April 1644

ORdered by the Lords affembled in Parliament, that this Declaration and Proclamation be forthwith printed and published.

J. Brown Cler. Parliamentorum.

LONDON,

Printed for Iohn Wright in the Old-baily, April. 23. 2644.

DECLARATION LORDS and COMMONS Affembled in PARLIAMENT,

To do do the day of the to the do the de the the the

CONCERNING

threatning Fire and Sword to all Inhalitants in the Court of Cooking the day of the provident of the control of

With the refolution of both Houfesthereupon, for to hazerd their lives and fortunes, to prevent there mileries, and fecure thois places

Die Lune, 22 April. 1 64 is.

ORdered by the Lerds essembled in Partiament, that this P

Declaration and The increases be forthwith printed and in

Sublished.

I. Scorm Cler.Parliagrentorum.

LONDON

Printed for tobactings in the Old-bally,



DECLARATION

Lords and Commons

Affembled in Parliament,

Concerning

His Majesties late Proclamation.

bled in the Parliament of England doe observe that the same Councels now predominate at Oxford, which have contribed

and effected the destruction of Ireland by Fire and Swood, doe further labour to bying the like desolation upon this Kingdome, and in

2 2

pur:

parliance thereof have dared to publish this imparalleld paper in the forme of a proclasmation, threatning delicution by fire and Sword, under the Title of preferbing the Country; The Louis and Commons doe thereupon declare, that they will the their hearty endeabours, with the hazard of their lives and fortunes to prevent these infleries, whereof they are most sensible, and have taken Order that considerable forces wall speeding advancator the defence and protects on of the people, wherein they desire the as fistance of their Countrepmen, and hundly may to God for his blessing.

jo Browne Cler. Parliamentorum.

such and the second contract of a second contract o



By the King.

A Proclamation for the better Preservation of the Country and the Carrison and Oxford, and securing of their Corne, and other provisions of Victuals, and food for Men and Horse.

Hereas by Our Proclamation of the 29. of March new last past, We invited Our loving Subjects of the Counties of Oxford and Berks, and other Counties adjacent, who are

owners of Corne and Graine, and other Victuals, in a greater proportion then is necessary for A 2 their

(4)

their owne private Families, that for their owne benefit to lecure the lame against the sudden incursion and violence of the Rebels, and for the better furnishing of Our Garrison at Oxford, against a sime of need, they should speedily bring the same into this City, and there store it up in such places as themselves should provide, or as We in Our care by Our Commissioners, to whom they are to resort, have there provided for them, where the owners thereof by themselves, or such as they should nominate and trust should keepe the same, and from thence as the true owners thereofshould iffue the same to furnish the Markets from time to time for their best advantage. Since which time Wee finde that the Inhabitants of these places not being so sensible of their owne good as We expected they would have beene, have beene very negligent in applying themselves to Our desites, but doe expofe themselves, and that part of their Eflates to the danger which may fall upon them, Wee know not how foone; Wee therefore, by the advice of the Lords and Gentlemen Members of the two Houses of Parlia mention after the property described and the months their all

all Our loving Subjects whom it may concerne, That within five dayes, now pexe date. ing at the furthely for fuch as dive within lie ven miles from this Towner and for fuch as dwell further off within bight dayes afteroffe date hereof, they bring di cable to be brought into this City of Oxford, all Inch Corne of all forts ready threshed, on in the Straw, and all fuch other Victuals; deruing for the food of Men or Horse, which they can space, here to be stored up by themselves, or sold at, and for reasonable prices, for ready Money. And alfor ther they bring in hither all fuch Hay and Strawas they have, and may spare here to bee fold to Us and to the Nobility and Gentry here residing for ready Money at reasonable prices. And We, by the advice aforesaid, doe further let them know, and doe hereby declare, That if they faile herein, upon what pretence foever, We shall esteeme them as persons difaffected to Us and to Our Service, and as the course of Warre and the necessity thereof requireth, upon the approach of the Rebels, who are Enemies to Us and them, Wee must and will by Our owne Souldiers fetch fo much thereof away, as We can, for the provision of Our:

(6)

Our owne Army, and the rest consiste and destroy by Fire, rather then suffer the same to fall as a prey into their hands, who will there by be the more enabled to annoy Us and Out good Subjects. Of all which We expect a strict performance, and will require a severe account. And all Horses, Carm, and Carriages which are imployed for thirsenvice, shall have free palfage in their going and coming, and not be taken for any other service.

Given at Our Court at Oxford, this fifteenth day of April, in the twentieth yeers of Our Reigne.

Strawarchey have, and may foare here to bee fold to Us, gail and says book of the reliding for ready Money at real mode prices. And We, by the advice aforeful, doe further let them know, and doe hereby doclare, That if they faile herein, upon what precence foever, We shall eletin I am a perform the affected to Us and to Our Service, and as the course of Warre and the necessity thereof requireth, upon the approach of the Rebels, who are Encines to Us and them, We chall and them, We chall and them will by Our owne Souldiers setch so inuch thereof away, as We can, for the provision of

Fairfaire forces a VVerbirby. Fine and Sweet agains mounced by the Miniette Mercurius Civicus diegrath all his to a Control of St. OL of the sand mace had row to St. OL of the sand mace had row to sand mace had row to sand to sa LIGENC Truth impartially related from thencere the whole Kingdome, Taya dada squippevent mif-infetmatio Town Thursday April 18. (0) then otherwise, and is amplified in regard the faid

(47B)

Towne is one of the fleongel and mode confiderable in all Yorkfulls. and is very remarkable for many famous actions performed in that Towne both in ancient and moder e times to I shall omit all the ancient (annot fitting this diffcourse) and onely oblere fomelase nelfages concerning that Towne: Firft, that his Majeftie in his late expedition against the Scots, was advited by his councell of war e, and didaccordingly) in regard on the conveniency and firength of that place, dispose of the mine body of his Army there, when himselfe in personnessed at Yorker becomely, that about June last the valiant Sir Thomas Fairfax with best News files brees out of that Towns where he received a fight spot in the Arms, which pierced quite thorow his armour. Thirdly for histlate luccelle. But (leaving thele Generals) I thall now give you a particular recount of the last intelligence from those parts, which as we were advertised by Letters from Yorkshire to the Lord General and the Parliament, is as followeth, That the Scott and the Lord Fairfaxes forces were happily joyned together at Wetherton within eight miles of Yorke on Thursday laft, upon the rumour whereof, and the great loffe that the enemies Forces fuffained at Selby, the Marquette of Newcastle drew forth all his Forces from Durham and the places adjacent and made hafte towards Yorke, where as yet he remains, and (as is generally related) he is by this time belieged there by the Score and the Lord Fairfaxes forces. A competent supply being also lefe before Newcastle to prevent all provisions from comming in this ther.

The fame Letters before. That a great part of the Marquelle of New-castles toot have already deserted him, and are gone to their homes, and that divers of them who were forced to take up Armes are come in to the Lord Fairfax, so that there is now greater hopes then ever of

clearing those parts of the popili Army.

Prince Rapers (as is reported) intends spendilly to advance Northwards for the reliefs of the Marquelle of Narscaffle, for which purpose (say the Malignants) he bath gathered together an Army of a soon Horse and Foot, by forcing and impressing the Country of the force when the Thin Last affined of by a good hand, that on Tursday experit to the man at which do is east in Localization whence the greatest pure of Colonell Hopings his Forces were to be him as in hapitique at his activities and a second rapide.

11

TOWN

draws out for his supply, but I believe the designe of this hot spirked young man for Yorkshire will soon be cooled, and that he will have enough to doe to secure Oxfordit fels, (which he hash left very destinate of sorces, by drawing forth the Lord Parsus Regiment and others which were to secure it) apon the advance of the L. Generall, and his meeting the Forces drawne from Glow-cefter, Northampton, Warwicks, Coventry, and other places, at the generall Rendezvous.

On Saturday laft, April 20. the Funerall rices of that valiant Commander Col. Meldrum (a Colonel of one of his Excellencies Regiments of Foot) were performed. There accompanied him to Mediminfor Abbey where he was interred, the L. Generall, divers

Commanders and Officers in his Army. domais 2029 :

Munday April 22. was the day appointed for the triall of the Arch-bilhop of Contributy, but by reason of other affaires it was deferred till Thursday following, so that I am prevented of giving you any account for the present of the passages therein according so respected.

There was that day a Conference betweene both Houses of Parliament, at which the house of Commons imparted unto the Lords the further power which they defired might be added to the Committee concerning Propositions to his Majesty; to which

The fame evening there came a Trumpeter from Onford, who was brought blind-folded unto Derby-house, where the Councell of State usually sit, but the effect of his Message is not yet.

the words of the Proclams

knowne

On Tuesday April 23, the Solemneday of Thankesgiving was kept in the City of London and pares adjacent, as well for the late successes fuccesses fuccesses the Lord Fairfest his forces at Solby in Turkestine, as for the great successes of Captaines Swanley, and others, by the cotall routing of the Earle of Carberys Forces in Pentrolessine, and wholly freeing that County from them. The months collected that day were for the tellies of such of the Parliaments soldiers that were prisoners at Oxford and other the Kings Quarters, where many Bbbs.

of their accready to famili, although the Kings Forces that are prisoners here are pennisted to have all memors of delicates both of meetiand dirike, even to exosficand choices, and their maligi-rant friends fuffered to some and play at arlawfull games with them; by which meanisted or of continues got the opposituaity of making on elements and a present and their populations.

This days here presched before the house of Commons at Maragarets Westminster in the forenoone Mr. Andrew Party upon Said. 24.16. And in the usternoone Mr. Isfah Garyl, of Landing-line, his Tentus in Revolves of the moles of the colors of t

Both hoteles of Parlament have now published their Declaration upon file Mojeties Proclamation of the 15. of April left below effect of the Proclamation autolionesh : The michin & dates week enfulty the date of this Brockswation at the furthest for faction two within 7 miller of Oceford, and for feeth so divel fire ber off whilin & daire after the dies thereof floodle bring or chafe to be braught into abe Cary of Oxford all facili Corne of all facts . needs a buffed or in the fram, and all fuch other victuals ferving for the food of Ales a Horfe with the ble passed the mag select Cobe fored me; and sheet His Majolty, by the cadvice of als Land and Gasthanes, wembers of the inflor of Partiamine inflored at On ford of for to Mis Molety hough against His former Dichensions and establisions, cally the Affembly of Delinquents and Rengaintes these I deb further he them fore and theb koneby blackenes has if they faile therein, agen what processioner, the feat officers of these as perfous difaffe fied to Him and Him forence, will recibe contine for my requires He migh and will, (those are the words of His Proclamation) by His own Souls diers forch fo minch thereof many sir they would for the provifen of Hisnow Army land the roft Confirme and deflery by Kine : of all which miles of frill perferenceses, and will require a favore account.

Upper which imparableld and impresidences Poper, in forms of a Proclamation into Parliament introduction, That are four four of the same president as Outfired, which have contribuded and off field the difficultion of the last by Fire and Sward doe further takes to being the this difficultion open the Chapters made the circle of professing the Chapter of the difficultion open the Chapter is designed by their heavy and appears to the contribution of their heavy and appears



endeavours to prevent these maseries, whereof they are most sensible, and have taken order that considerable Forces shall speedily advance for the desence and protession of the people from that raine and violence.

For the Propolitions made by the Lord Major and Aldermen of the City of London to the Committee of both Kingdomes, and by them offered to the confideration of the House of Commons on Wednesday April 17. wherein they declare. That they are ready and willing to maintaine 20000, men for fix moneths, to be imployed a followeth, vis. The first 4000, for their owne guard, rosen for the Lord Generall, and 6000 for one Brigade to be in resdiseffetor a referve to be imployed as the Parliament shall direct and appoint; it is much defined that there may be forme speedy course for the acceptance thereof, and that their defires therein for the leving afide the Ordinance for the Lord Generals Army, the Ordinance for the weekly meals, and for laying no Taxes or Loans upon the Dity in the interim might be granted, it concerning us now or never to make use of all endazvours and opportunities for the detence of our felves and the exception of the adverse party ; for thould this increeding Summers opportunity be let fl p, what could be expected at the best, but that the pale horse will follow the red. and that after this inteffine civili warre, a dearth, fearoity, and famine will enfue, and after them a Peftilence, by all which, unleffe the Lord in mercy give all well a ficked perform bearts to ule the meanes, and give a bleffing to our endeavours, we are like wolf milerably to leffer, and be brought to unter raine and defolation. Thefeare not times for fecuricy and furthereffe.

By Letters from Farmam, dated the 23. of April it is advertised, That Sir William Waller with most of his forces were then there, that upon the comming of his Lady thither, his Porces were must denere Farmam on the Saturday before, where there was a full and gallant appearance. And that the same evening there went a party of Sie William Wallers forces, being not above 10 in all, towards a Towne called Ogeham, within a few miles of Farmam, where there were neere 100: of Sir Ralph Hoptons borse, who hearing of the approach of some of the Parliaments Forces, posted away towards Sir Ralph, whose Forces are most of chemogenee in the field about Ballash, whose Forces are most of chemogenee in the field about Ballash, whose Forces are most of chemogenee in the field about Ballash, whose Forces are most of chemogenee in the field about Ballash.

(482)

ling-houle, our Forces purfued them in the flight, and tooks one of

themew ho was the worlt horft.

I make so to a need The fame Letters informe, That they heare, that the Forces under the name of Prince Maurice are now about Salisbury, and it is thought will joyne with the Hoptonians, and once more adventure upon Sr William Waller, who it is not doubted but will be ready to give them as good entertainment as he did upon their last approach towards himat Alrezford.

It hath beene much of our bufineffe to recount to the Kingdome the proceedings of the late London Brigade, and it will now as much concerne us to vindicate the untainted honour of their gallant Major Generall from those abominable forgeries of Author in his late Libels, in that particular onely touching the faid Major-Generals taking Waltham house in Hampsbire, a house much more tenable then that of Bafing, and then as prejudiciall to the quiet of OUR Countrey. Where Aulicus tells us, That she Articles then agreed to , under Generall Brownes band, were not onely first broke by bim. felfe, but that he looked on his Sculdiers while they plundered the fact to their shirts; and saith, that having granted them a Convoy under his band, with which their Officers arging him, he replied, All is one for that. Now whether there was any fuch Convoy demanded by their (affrighted) Treators, let Auliem and the world aske the men themselves, and whether any such thing was agreed on under hand, the Paper it felfe will declare the contrary. Yet notwithstanding fuch was the gallantry of the faid Major-Generall, as that himfelte (with a strong guard) did conduct the hasty Officers and Souldiers out of danger, not foffering, to his knowledge, the least violence to be done to them nor their clothes, scarce capable of envy; nay, when a Trooper tooke from that man of mettall, Colonell Benner, his Polean, the Major-Generall caused it instantly to be restored him. and yet twas no Sword as we suppose, and so not due to him by agreement. For the Major Generals owne breach of the Articles wherewith that lying spirit taxeth him, we would know whether by plundering the Souldiers tags, or in what elfe ? But however, let the lye retort into the face of Aulicus, till he have consulted with the Souldiers themselves that yeelded up the house, whom we will charitably believe (though no fighters) fuch friends to truth as they will



tell him. The one of his owne. The Major Generale gallantry themed buth to them, and to such prisoners besides as were in his hands, is alread sectmonded by themselves, and his noble reputation not to be tainted possibly by Aulician his barking. But since such faire respects will not stop the Care mouth, it were to be wisht, that both the said Major Generall and all other Commanders, would hereaster give him just occasion to tell truth; we meane by using their prissoners as they have alwayes abused ours: But let that be submitted to their owne judgement.

Judge then Reader, fince all these circumstances are undoubtedly true) with what wifes of lies this Sycophant, this Spaniell would wipe off that staine of salshood, practifed lately at Newarke, and fundry other places by that P. ince Rupper, that Viper, that Divell, that compassed this Kingdome, devouring and ruining those, by whose charity Himselfe and Family have long been kept alive. But God open the eyes of this Kingdome to discover him and his Faction, that they may be timely sent packing into their owne

Countrey.

Anlicas further tels us we got there onely 42 Muskets, no Pikes, one barrell of Powder, no Ordnance nor Baggage, but the poore Souldiers clother. If Aulieu would but come and fee, we can thew him above 200 Muskets and Pikes, 12 barrels of Powder, and flore of Ammunition brought away. Ordnance indeed they had none, nor so much as a Drum or Trumpet, but were beholding to the Sexton to toll a parley. For Bangage, if he meane belly-provision, we found there above 100 flitches of Bacon, Meale abundance, above 40 flories, and state not? Their Baggages indeed, their Truls, their Wenches they tooke along with them by composition, and twas well their memories ferved them therein. To be short, they yeelded up to the faid Major-generall Browns, having but onely faced them. fuch a house, so fortified with mores and other from workes, fo provided of Armes, Ammunition, and Victuals, ifor at leaft three monethe fiege, and that without making one fhot from the boufe; that had it not been also flored with a parcell of as very cowards answer the Sunne shone upon, they might to this day have bid as defiance; but to God alone be the glory of all victories, and he put the like spirit

of feare into the enemies of he Church, as no doubt in the time he will.

The Earle of Manchester and Colonel Cremmed with their Forces are now at Stamford, the better to secure those parts from the plundering and devastation of the Cavaliers.

On Wednelday April 24 it is advertised, that Brampton-castle in Herefordhire is againe besieged by the Kings Forces in those

parts.

The same day the house of Commons, according to their usual manner kept the solemne monethly day of Humiliation at Margarets Westminster. There preached before them two of the revenend assembly of Divines, viz. in the forenoone Doctor Edward Laures of Kingston, upon Denr. 32. vers. 3 1. And in the assemble of Pengombe upon Nobem. 1. 3 & 4 verses.

Alfo we had this day intelligence, that Prince Report thinking his Northerne expedition not to expedient, is agains returned backs

to Oxford.

This weeke hath produced no confiderable matter of action in any of our Armies, and it is not my custome to forge battels, or to impart any thing but what I have from good hands, yet I doubt not the next weeke will be the more fruitfull in intelligence upon the advance of the L. Generals Forces.

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well their them rive between therein. To be the things the

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bet to Gud alone be the elo y of all visloger and he july inclinations



The Lord Fairfax and the Scots joyned, Prince Rupert & the Earle of Manchester advanced.

A Kut 12 Number. 17.

CONTINUATION

Of certain Speciall and Remarkable passages informed to the PARLIAMENT, and otherwise from divers parts of this Kingdome, from Thursday the 18. of April 18 of April 18 of April 18 of April 18 of

Containing thefe Particulars, viz.

1. A true relation of the Earle of New-Caftles flying before the Scots, from Durham into Torke.

2. That the Scots Army, and the Lord Fairfax, and Sit Thomas Fairfax, are

joyned together, and the defigne they are going about

3. That the Earle of New-Caffle fent for Prince Rapers, and of his marching that way accordingly, and of the Earle of Mancheffers advancing after him, and how neere they are to each other.

4. Printe Repired Detter to the Governous of Wattingham, and the Govern

hours answer thereunto, O ban sage and & ted

f. A Petition presented to the Parlament, by the Knights, and Gentlemen of

Surrey, and fome other passages in the House.

6. A true relation concerning the Towns of Wen, declaring what Forces are against it, and what strength and provision there is in the Towns, and their taking diverse priloners.

7. A true relation of a Ship lately taken with Irifh Rebels, and Commun.

ders that were comming into England.

& His Majesties Proclamation, threaming fire, and sword, to all that bring

-northeir provision to Oxford, 2000

24 The Barlis ments Declaration, upon the Kings Proclamation.

to Of the Queenes going from Oxford, with feyerall other pallages from thence.

Plinted for P. Cohrand F. Leath, & are to be sold in the Baily coloner, Sir Line Selection or prisoner, hee'presently

Counted the Towne of Derform, drawing away his Forcesin the

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TO THE STATE OF TH

ACONTINVATIONOF

Certaine Speciall and Remarkable passages informed to the Parliament.

From Thursday the 18. of April, till Thursday the

Lithough the whole Kingdome are not ignorant of that Solemn league, and Covenant, that hath lately been entred into betweene the two Kingdomes of England, and Seot. and of the fincere affection, that is betweene our brethren of Storland, and the Parklament of England, yet no weekly intelligence be-

which belides the great fuccesse; that their Armies were joyned rogerher, which belides the great successe; pleased God to give to the Lord Release, and his sonne, of which I gave you an account the last weeke) is a matter of very great concernment, and likely to produce great things speedily. And therefore for your better fatise saction, be pleased to take notice that the affaires in the North, for the present, stand thus.

After the Earle of New-Safels received certaine intelligence, that his Reference totally defeated by the Lord Funfax, and the chiefe Commander, Sir Iohn Bellasis taken prisoner, hee presently quitted the Towne of Dursom, drawing away his Forces in the night towards Yorke, and was (by a still march) gotten neere a dayes

march

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march before the Setts could advance after him, yet so vigilant were our brethren to make useof this opportunity, that by such time as the Earle of New Casse had gotten to Torke, they were within sixe miles of the Lord Fairsax, and the letters certifie, that they joyne upon each others Quarters, and that it is out of the enemies power, to prevent their drawing together into one body, which will be ready to attend the Earle of New Casse, if he dates not give battell, and if by encountring either of these wayes, the Barle should have the worst, then doubtlesse, no more time need to bee spent before New Casse, but as the Scotts are Massers of most of the Coales there already, so would they, or other of the Parliaments Forces, be Massers of the Towneit selse, for if Torke were gained, and that Army disperced in all probability, New Casse would yeeld up on Summons:

The place of meeting of my Lord Fairfax, and Six Thomas
Fairfax his Son, and the Scatts Army, is Wesberby, and Welby their
Quarters, ex-ending within tenne miles of Torke: And it is reported that about three thousand more of the Scotis, are lately come

We are further certified, that upon the noyfe of the Lord Generalls drawing his forces to ageneral Randevouze, appointed at alisbury, they are in great fright at Oxford, and that Prince Ropes hath beene fent unto requiring him to draw that way, but in regard that by another dispatch lately fent unto him. Itom the Earle of New Castle declaring the great necessirie he was now in, and than the had not present ayd, the Northerne parts were utterly lost, were are certified that his highnes being past up with a former victory is advanced that way, and some of his forces are in the Yale of Boom, and it is said her intends to supply the place of those forces, that were larly cut off at Selby, but others rather seare that his ayme is to fall into the associated Counties of Cambridge, Notifishe, Suffalla, the because his notorious that his best art, confists of plundering and pillaging the Country, yet some are of opinion, that hee will hardly ingage his person to sarre, least he should bee in a straight to march

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march away againe, for we are likewife certified by letters out of those parts, that the Earle of Manchefer having drawne his forces together, intending to meete at the Generall Randevouze, hath received Orders to advance Northwards, to attend Prince Ruperts removes, and this Munday it was certified that he was at Stamford, and that Prince Rupers and the Earle of Manchefter, were

within a dayes march of each other.

The carriage of those businesses are like to produce some great defigne very suddainly, for if Prince Ruperts Army, which confifts of Horse and Dragoones, are not too nimble of foo e, he may happily loofe some of his late Trophies, for the Earle of Manchesters men are resolved to fight, so are the Scotts and the Lord Fairfax, and from the Towne of Nottingham, he hath received a fatisfactory answear, occasioned by a letter tent from Prince Rupert to the Governour thereof, the effect of which letter and answer were as followeth.

For as much as I have lately obtained a great victory, in not on. ly removing the late fiege at Newarke, but have difarmed the beliegers, and have a formidable array of men, and Ammunition, answerable thereunto, whereby we may be fitt to fall upon your Towns, or other confiderable defigne, yet to avoide such missheifes as might infue by entering in a hostile manner. These are to require you to furrender up the faid Towne of Notingham with

the men, and Aemes therein into my hands,&c.

Vpon the receipt of which letter, the Governour returned 22-

Twere as followeth.

That if it were granted that he had removed the late fiege, and difarmed the befregers, yet he had not thereby regained the late loffes that the Kings forces in other parts had fultained, nor had he gorten the Citty of London, and if he had defeated the rest of our forces (as he was confident thould never be) and obtained the Citty of London, yethe nor themen that were in the Garrison with him would never render up that Towne to be subject to such tyrany as he fought for, folong as one drope of blood was in their Vaines, which answer gave the young Prince such full satisfaction;

that he marched by without firiking one firoke against the Town.

Vpon Munday last, both Houses of Parliament sate, and a Petiti-

on was presented to the House of Commons and read, in the name of the Knights and Gentlemen of Surry, shewing what charges and disbursements, they had been at to Sir William Wallers Army, and otherwayes, for which they defired that their disbursements imight be examined, and that they might in due time have repayment from the State.

There was also a motion in the House concerning the supplying of the Armies in the North with Carriages and other necessa-

ries.

Sir PVikiam Waller doth yet remaine at Farnham, and we are informed that on Munday last, there was a Generall Muster, and that he is tenne thousand strong of Horse and Foote, which will

fuddainly be in Action againe.

One Master Symins that dwelt neare Abington and contributed liberally to the Assessments made at Oxford, was surprised by a Troope of the Parliaments Horse at his owne House, and on Saterday last brought up to London and Committed to Custody.

The Enemy doth yet remaine about Wem, being in number about two thousand which are under the Command of Byron, and Oneale. The Enemy hath not laid close siege against it (as was reported) but Quarter necre about it, and the Garrison Souldiers have often fallyed forth, and taken some of the Enemy Prisoners, the Towne is victualled for six weekes, and is strongly fortified, and scituate upon the River of Severne, they have also two Sackers and some other peeces of Ordnance, and Colonell Missan (the Governour thereof) is gone downe, and intend not only to relieve the Towne, but to drive the Enemy further from shose parts, which resolution of his is likely in a short time to be effected.

A motion was made in the House of Commons obneering the disposing of some Prisoners that were lately raken by the Earle of Warnicks ships at Sea, that were comming over out of

Ireland

and about 100. Common Souldiers, and for that the Governous of Plymouth had refused to roceive them, because of the great number of Prisoners that were already in that Towne (the adding of these unto them might prove dangerous) it was thought fit that they should be secured in the Isle of Wight.

In some bookes that have come forth this weeke, mention hath beene made of a late Proclamation from Oxford threatening fire and Sword unto all that did not bring in their Prevision of victuall, and soode for Men, and Horse unto Oxford, and for better satisfaction in this particuler, the Continuator hath thought sit to communicate a true Coppie of that Proclamation, in bee Verba.

7 Hereas by our Proclamation of the 29.0f Mar.now last past wee invited our loving subjects of the County of Oxford, & Berks, and other Councies adjucent, who are owners of Cornegad Graine, and other victualls in greater proportion then is necessary for their own private families, that for their own benefite to fecure the same against the sudd aine incursion and violence of the Reb bells and for the better furnishing of our Garifori at Oxford, against a time of need, they should speedily bring the same into this City and therestore it up in such places as themselves should provide. or as we in our care by our Commissioners, to whom they are to refort have there provided for them, where the owners thereof by themselves or such as they shall nominate and trust, should keepe the lame to furnish the Markets from time to time for their best advantage, fince which time we finde that the inhabitants of thefe places not being so sensible of their owne good as we, expected they would have bin, have beene very negligent in imploying themselves to our defires, but do exposethemselves and that part of their estates, to that danger which may fall upon them, we know a Amorioa was made in the Houle of Commanoobreed ton

Were therefore by the advice of the Lords, and Gentlemen, Members of the two Houses of Parliament, now assembled at Ox.





ford, doe admonish all our loving Subjects whom it may concerne. that within five dayes now next cafting, at the furtheff, for fuch as live within 7. miles from this Town, and for fuch as dwell further of within 8. dayes after the date hereof, they bring, or cause to be brought into this Citie of oxford, all fuch Come of all forts, ready threthed, or in the straw, and such other Victualls serving for the foode of men, or horfe, which they can spare, here to be fored up by themselves, or fold at, and for reasonable prizes for ready mony. And also that they bring in hither, all such Hay, and Straw, as they have, and may forre here to be fold to Vs, and to the Nobility, and Gentric, here refiding for ready money at reasonable prices.

And we by the advice aforefaid, doe further let them know, and doe hereby declare that if they faile herein, upon what pretence foever, wee shall effective them as perfons dilaffected to us, and to our fervice, and as the confe of Warre, and the necessiry thereof requireth; Vpon the approach of the Rebells, who are enemies to Vs and them, wee mult and will by our owne Souldiers, fetch fo much thereof, as we can for the provision of our owne Army, and the rest consume and destroy by fire, rather than suffer the same to fall as a prey into their hands, who will thereby be the more inabled to annoy Vs, and Our good Subjects, of all which wee expect firid performance, and will require a fewere account. And all Hor-fes, Constant Carriages, which are imployed for this fervice, shall have free passage in their going and comming, and not be taken for any other fervice.

> Given atour Court at Oxford, this fifteenth day of Aprill, in the Twentieth Teare of Our Raigne.

Vpon confideration of this Proclamation, the Lords and Commons have declared, that they will afe their heartic endeavouss, with the hazard of their lives and fortunes, to pievent their mife-ries, and have taken order, that confiderable forces shall advance for protection of the people.

This

This Wednesday was the Monethly Fast solemnized by the House of Commons in the usuall place, viz. Margarets Westminster and in the sorenoone preached Doctor Stanton, and in the afternoone Master Greene.

By some that came this day to London from within tenne miles of Oxford, it is certified that the Queene is removed thence, his Maiesty carrying her as sarre as Newberr, and so less her to a Convoy, which as it is thought are gone with her to Exeter, and the principle Conductors (as it is reported) were Germine, and Percy, but another is come from Oxford, and saith her Maiesty is returned againe thither.

The Country People neare Oxford, do exceedingly defire the Parliaments forces comming that way, for they find his Maieties

Proclamation begin to be put in execution already.

And they report further that notwithstanding the continue all digging and trenching, they were never in such seare at oxford, which is increased the more for that the delignes here are not, knowness well to them before hand as formerly they were.



This is Printed according to Order.



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The Weekly Account

Truly and faithfully communicating the choifest and most Remarkable Intelligence, from all parts of the Kingdome; From Wednesday the 17. of April, to Thursday the 25 of the same

Published according to Order; for fuller fath fallion.

Wherein is contained these Particulars:

1. A true tolation of the Marquis of Newcastle bis quitting the City and Bishopricks of Durham, and leaving it to the possession of our brethren the Scots,

2. The Scots close pursuing the Marquin of Newcattle; and their encamping as Bramhan-Moore within eight miles of York, a fatall place, where Mother Shipton prophe fied that a great blondy Battle (bould be fought between the English and the Scots.

3. The Marquis of Newcollie retyred into York, and a report that three of his Regiments did forface bigo in his retreat.

4. Prince Rupers now a Lincoln thite with an army of fixe or 7000. borfe and foot, and his advance as to reported) to the relief of the Marg. of Newcastle.
5. The noble Earl of Marchester with a brave army of horse and foot following

after Prince Rupert in Lincolnthire, and the probability of some great Battle that in those parts will suddainly be fought.

6. The Marquis of Argyle louging new forces in Scotland with a refolution (on inly is expected) to take in all the Garrisons in the more A are yet unsurrendred to the Parliament

7. The Lord Faitfax Forces jegued with the wots, and a report that the City of York u befreged

8. The Propositions of the City of London for the levying and maintaining twenty thousand foot, with a proportionable Body of Horse, to put a speedy period to the miseries of this distracted Kingdome.

9. His Excellencies recalling the supplies of Horfe fent beretofore to Sir William Waller under the command of Sir William Belfore, and the reasons of it.

10. His Excellence fuddainly to advance with a formidable Body of Horse and Foot; and the areat and glarious reputation he hath begand the Seas.

11. The One on the eve from Oxtore sewards Exceller, and the Town of Plim-mouth not in the bad condition as the Malignants doreport.

12. His Majester dray advanced towards Sir William-Waller, and some

of Warre there fuddainly expetted to be atchieved.

13. The Villorious proceedings of the Parliaments Forces in Southwales; many other very remarkable Occurrences.

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Certain Special and Remarkable Passages
From both Homes of Parliament and
other Parts of the Kingdome.

From VVe nefday the 7. of Aprill, to the 29 of the Jame. 1644.

Wednesday the 17. of April.

Eaders, in what a fad and pittied Age do we live? We have felt the hand of ficknesse, we have seen the sury of the sword and we feare the horrour of the want of bread. Tis a difease, to live in the days of licknesse. It is a forment, to grone under the edge of Warre; but it is Defolation, to perish by the tyranny of Famine. Yet when these three are threatned to meet in one Kingdome to make up one perfect judgement. how had we need to examine and abborre the first beginnings of these unnaturall proceedings, and purlaing Peace (though through the heart of Warre) to labour to make even with heaven and earth. Truely for my own part (had I health but constant to my defire) I had rather fight, then write these Warres, I do verily beleive, there are very few true Gentlemen, who are not deepely ingaged either on one fide or another. It becomes not this pen to centure any, I shall onely endeavour to ennoble some persons by their actions, and in the first place declare unto you, what were the first and the most remarkable atchievements, which came within the compalic of this Weeks Accompt; and because some of them have already been the subjects of other Bookes, I shall now but rouch upon them, onely inferring lome particulars, which they This day was broughe to London the great Victory, obtained by the parti-

This day was broughe to London the great Victory, obtained by the particular valours of the Lord Fairfax and Six Thomas Pairfax, who though by Nature they are the Pather and the Son, yet by the act of Warre, they shine like the Diosewis, like the two I win Source in the Firmament of honour. In the taking of Schythey took with it not onely the reserve of the Newcastrian Army, but I had almost said all Yorkeshire also, for I can finde no Enemy to oppose us in the Field, and before this Weeks Account shall be perfected, I hope I shall be able to certifie you that the Enemy is quitting Dirbam, and that there is an undoubted possibility for the speedy reducing of all the North, to the obedience of the Parliament. The Marquis of Newcattle hath long since taken his ablest Soldiers out of all his garrisons into the field, so that if he were but beaten out of the field (of which there was never a greater likelyhood)

there is no question but his Garrisons would suddainly come in.

This day the Archbishop was brought unto his Triall, I shall onely urge that amongst other titles ascribed to him from Oxford, he was called Pontifex Maximus. It appears by conserving this title on him, how at Oxford they acknowledge themselves to be Pontificians, that is, one of the Roman Church. Yet it is not to bee dissembled that Rome owned this title long before there was ever any Pope, or any Christian Religion in the world. Inlim Casar had this place a dittle, before he began his Warres in France, and to increase the barbarouscesses of his murther, he was said to be arrayed in his Pontifical habit when he fell downe in the Senate house staid to be arrayed in his Pontifical habit when he fell downe in the Senate house staid to be arrayed in his Pontifical habit when he fell downe in the Senate house staid to be arrayed in his Pontifical habit when he fell downe in the Senate house staid to be arrayed in his Pontifical habit when he fell downe in the Senate house staid to be arrayed in his Pontifical habit when he fell downe in the Senate house staid to be arrayed in his Pontifical habit when he fell downe in the Senate house staid to be arrayed in his Pontifical habit when he fell downe in the Senate house staid to be arrayed in his Pontifical habit when he fell downe in the Senate house staid to be arrayed in his Pontifical habit.

I shall instance hence what from good authority hath been delivered to me. King I ames of happy memory, a great King and a great Scholler, observing long ago the Arts and Ambition of this man, advised his Son, that whenever he came unto the Crown he should be wary of him, For in this little man (fad he) I kense (on my Soul) great danger to ensue unto this Kingdome. The presage did afterwards prove true, for being promoted unto the Archi-Episcopal Dignity, he let in Superstition and Super-irrogating Prerogatives, and by that means he did let out the fiealth, the blond, and the happinesse of this King-

dome.

Thur fday.

Collonel Wardlen the late Governour of Plinmouth is now come to Town, and we are informed the Town of Plinmouth is not in that condition as the Malignants would induce us to believe. We under and indeed that fince the taking of Wardham the rown of Poole begins to be formething Rreightned. You may remember that fome three Moneths since we informed you of some hundreds of men who abandoned his Majesties service; and betook themselves unto the Garrison of Poole. Surely these men will be fairthfull, and shew themselves resolute, for they know if they shall be taken, but little mercy will bee showed them from the Enemy.

The Malignants boaft of some successe obtained by the Lord Longhborough and the Cavaliers in Derbyshire, and on the edge of the County of Nottingham. It is their custome rather to plunder then to conquer as they go, and a few stoln Cattle or pillred moveables, do passe with them for a great victory.





I was informed by one then prefent, that Prince Ruper (passing through Burmingham towards the reliefe of Newark) told the inhabitants that if they, fent not reliefe to his Army, which then was marching through the Towne, and were to quarter not farre from it for that night, that on his returne he would call them to account for it. It feems the inhabitants fent not in fuch flore of provision as was expected, for on his return I amadver ifed that his foldiers quire ranfacked the Town, leaving the inhabitants nothing but their forrowes to possess. They would think themselves happy men if any would be now so bold as to rob them of their griefs, Prince Rapert we understand leaving a great part of his Army behinde him is returned to Oxford, either to deliver or to receive inftructions, we believe he will not flay long there. The Queen we understand (though ficke in body and in minde) with a great Troope of Ladies, unfit to induce the Tempest of the Siedge, is removed from Oxford towards Exceller, the is not yet brought to bed, it is reported that the mmber of the dayes unto her Delivery, will not be expired this fixe or feven Weeks.

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N.S.

Friday.

This day the Lord Commay came to Town, and the Lord Rick came presently after, you may believe that many more will follow, who are said now to be waiting an opportunity to follow. The King himfolf is yet at Oxford, but how long that he or his Parliament will continue there, I cannot certainly be informed. I do verily believe that on the sirst advance of our forces they will retire further Westwards, and remove either to Bristoll or to Excesser. Oxford is strongly fortifying, and is provided with all things needs are both for life and death. There is a report they are casting up a new Work round about the University of Oxford, but by reason of the steep Hils on this side the City, and the River which in many courses doth play and wanton up and downe it in the Bottome on the other side, I do believe it is a superstuous work, and without infinite industry almost impossible to be done. Collonel Massey is preparing to oppose the Enemy some say he intends to fal upon their quarters about Tewksbury. Being strongly garrisond, he may many ways serve as an excellent instrument to help to reduce the West to the obedience of the Parliament,

It is very probable that upon the report of the great overthrow given to the Marquis of Newcastle that the garrison of Newask and the Malignants thereabouts, are retired from Lincolnshire and providing again to defend them selves. To divert the joyning of the Lord Fairfax and Sit Thomas Fairfax forces, they gave it forth some ten days since, that they would be sege Bosson. I understand indeed that they have wretchedly plundered the Country, but the Earl of Manchester hath designed a party of eight hundred horse and two thousand foot, to put a stop to their violent proceedings, and meeting them on their retreat, to perswade them either to return, or to sorsake their spoiles.

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The civizens of London defining to see an end of the calamities of this Kingdom either by peace or war, have presented some propositions to the Committee of both Kingdomes, wherein they offer to raile and maintain twenty thousand mit and a proportionable body of horse for the space of fix months, previded that all raxes wherewith the city now stands charged, (the Excise only excepted) shall not in the mean while be demanded, these propositions were sent to the Common Councell to consult on, with some other instructions, what the Result will be, will speedily be knowne.

bast 10000 by teny Sameday.

We understand that our forces in Southwales goe on victoriously, and the enemy slying before us as we march, we are advanced now almost as farre as Carmarthen towne. You may remember I told you in the beginning of this intelligence that as the Parhament torces had mastred Yorkshire, to before I have finished this Account I should be able I hoped to give you the like intelligence of the Bishoprick of Durham. We are this day certainly informed, that the Marquesse understanding his losse at Selby suddenly abandoned Durham, which Generall Lesley observing presently pursued him, the Marquesse with his forces as distracted as himselfe, is falling downe Westwards, with an intention (I believe) to tetreat to York some conceive that he will indeavour to march towards Cheshire, and unite himselfe with the Lord Birms forces. For my own part Generall Lesley pursuing him so close in the Reare; and the Lord Fairfax and his some being ready to receive him in the Van; I cannot see which way it is possible for him to escape.

This day with much folemnity and magnificence the body of Colonell Melanim was interred, he was near in blood to Sir Tohn Melanim, and a Gentleman of a brave spirit, and great experience in the affaires of warres he mewed his resolution, when having often rallyed his Troops in this last service for the State under Sir William Waller, hee still charged the enemy with prevailing courage, and forced them to retreat with dishonour and losse, in his service he was made glorious by many remarkable wounds, and to is reported that by his owne hand the brave young Lord Tohn Stemart brother to the Duke of Richmond fell. They are both now at rest, and released from the noyse and

trouble of mortality, he doth fleep on the bed of honour.

This evening about eight or n ne of the clock Colonell Prime marched one of London to take unto the field, I cannot lay certainly whither towards the Rendezvouz at Alisbury or to fome other place; his Regiment were of the yellow Auxiliaries, and I doubt not but you will speedily heare of many more that are following after.

In The Orders and Ordinances that were debated in and passed the Houses of

And refer inabling the Committee of both Kingdomes to draw up pro-

politions of Peace to be prefented to his Majelly, and three daies weekly were appointed for the mill fuch time as they were perfected the limited day in which they were to be preferred to both Houses is Friday the fix and twentieth of Aprill. An Ordinance for the afforiation of the County of Wilfhire, Berkfhire, Backinghamfhire, Hampshire, and Dorfe laire, for the defence of the Parliament, the defence of true Religion, &c.

An Order for the fuddain advance of his Excellencies Army and for Ammu-

nition, provision and other nerves of warre to be conviyed thither.

An Order by the confent of the Committees of both Kingdomes to fend Agents from the Parliament to the 6wedes, to manifelt their naion for the advancement of religion, and the munual affection that is betwire them.

An Order for eight thousand pound to be paid to the Lord Phirfax out of the sequestration of the Effares of Papists and Delinquents. In the same Order it was also specified that the said eight thousand pound shall not bee paid to the Lord Pairfax, untill out of their effates, our brethren of Scotland shall receive thirty thouland pound for their Advance-mony. But the greated part of York mire consisting of Malignants, it is believed that the above named fummes of money will in a fhort time be collected,

An Order for the raising of more men and money for Collonel Maffer, and :

for the secreting and increasing his Forces at Glocetter's

Munday.

In the first place because it is full of good news live will acquaint you with the affaires of the North, fince the Marquis of Newcallle hath abandoned the City of Durham, and left it to the possession of the Scott, We understand that the Garnions of Timmouth Callie and of Newcastle are in a desperate condition, and it is believed that ere many dayes passe over, the Gatrifen and Inhabitants of Newcallle, will submit themselves unto the Parliament, Generall Lefley who is also Earle Lesys is bufie in pursuit of the Marquis and followes him close. And it is reported, that Major Landale lallowes as a relerve to his Army, with a confiderable power of Horfe and Foot, and great flore of Ammunicion. The Marquis of Argy le is returned to Scotland to appeale the Tumules raised by my Lord Marquis Hantley, and to provide more firength as an additional supply for Generall Lefters Army. You may verily believe that on his Advence from Scotland into Empland, which is conceived to be very indidain, that on his way to Generall Lafley he will beit at Newcastle and fome other Carrifons which are not yet furrendred, who not able to withfind

his power, will be more ready (it is thought) to entertain him.

This for your comfort, that without all question, you may now have Coals enough for fetching; and as we now enjoy the benefit of Summer, so shall we have no more cause to fear the approach of Winter.

Profday.

Inefant.

Yesterday, in the Arithmetick of English Kalendars was St. Gover his day. The solemnity of this day (next under God) is for the bohour of Fordinando Lord Farfax, and Sir Thomas his ion, wherein solemn thanks is given to Almighty God, for the great Victory obtained by them. This indeed was the work of God, howsoever it is incident to mortality in publike thumphs to proclaim our Victosies, and privately to conceale our fortows and ministrances to our selves. In this these two brave Commanders are guiltlesse, for as modestly they have expressed their victory, so they truly have lamented the losse of some brave Commanders on their side, Howsoever, when they marched from Sciby unto Hull (in which strong Garrison they stowed their posoners) every Commander according to his quality brought in his prisoner, every Collonel brought in a Collonel, every Major a Major, every Captain a Captain, and so every Officer another Officer, according to his quality.

We are informed the Marquis of Newcastle is for certain at York, and the Army of the Scots is not far from him, within 8: mile of Tork at Branham-Moore, a satall place (if Mother Shiptons Prophesis hold true) for there she presageth a bloudy Battle shall be fought betwitt the English and the Army of the Scots. I cannot conceive (the Marquis of Newcastle being to march by Hull into Lincolnshire, now he can escape our Amies. We understand that the Lord Fairfax forces and the Army of the Scots are joyned into one body. It is reported Prince Rapers is in Lincolnshire with sixe or 7000, horse and foot, and to oppose him in his march, the Earl of Manchester is returning thinher. I worder that our Rendezvouz at Aliabury should so soon be discovered to the Enemy to be but a notife. It is reported his Majetties Army is on the advance toward; Sit William Wallers Forces. His Excellency hath called from thence his horse under the command of Sit Wil. Belfore, not to leave Sit Will. Waller unsurabled, but on some advantages the better to intrap the Enemy.

You will very speedily see a brave body of horse and foot march out of the City under the command of his Excellence the Barl of Essex, who for his valour, we the, and great experience in War, both amongst forraign Nations gained justly the reputation of one of the most absolute and best Commanders in Christendome. There is to be added to Collone! Harveys Regiment that is now advancing the Maiden Trees, consisting of near 200, both, a gallant supply to their numbers, and a recent to preferve their chastines.

This day both houses of Parliament published a Declaration in answer to his Maj. Proclamation published by the device of his pretended Parl denouncing fire and sword to all such of his neighbouring subjects, that should deferre to bring in their provision either for men and horse to Oxford. A cruely begun set in Ireland, seconded afterwards by the Marquis of Newcassie in the North, and to be practised now by his Majesties Army in the West, It is reported, that a Regiments of the Marquis of the weedserted him, that he is besieged in York, and that Prace Repert hasting to his Reliefe.

FINIS.

